Manifestations of Allah's Attraction



Shaikh-ul-Arab Wal Ajam Arifbillah Hazrat Aqdas Maulana
Shah Hakeem Muhammad Akhtar Saheb
(Damat Barakaatuhum)

Khanqah Imdadiyyah Ashrafiyyah
Gulshan Iqbal, Block 2, Karachi-Pakistan.

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Dedication

All my writings and compilations are collections of the benefits and blessings of the companionship of our spiritual mentors:

Muhiyyus Sunnah Hazrat Aqdas Maulana Shah Abrâr-ul-Haqq Saheb *rahimahullâh,*

Hazrat Aqdas Maulana Shah Abdul Ghani Saheb Phulpuri *rahimahullâh*

And

Hazrat Aqdas Maulana Shah Muhammad Ahmad Saheb *rahimahullâh*.

Muhammad Akhtar

(May Allâh Ta'ala Pardon Him)

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Preface

Thanks be to Allah Ta'ala who guided us to the light of Islam and peace be upon the final beloved Messenger of Allah Ta'ala, the Prophet Muhammad (Sallallahu Alaihi Wasallam), all the other Prophets and Messengers, to the descendants of Prophet Muhammad (Sallallahu Alaihi Wasallam), his companions and whoever follows them in good action until the Day of Judgment.

I am personally indebted to the Almighty Allah Ta'ala to have guided me across seas, cultures and nations into the guidance of my Respected Shaikh, Shaikh-ul-Arab Wal Ajam Arifbillah Hazrat Maulana Shah Hakeem Muhammad Akhtar Saheb (Damat Barakaatuhum)

My *Shaikh's* reputation and standing to the Muslims of the Asian subcontinent needs no introduction. However, for the benefit of others, *Shaikh* has been favored by Allah Ta'ala to have been nurtured by three of the greatest and most renowned *Wali's* (Saints) of his time. *Shaikh's* inclination towards the Creator, the Almighty Allah Ta'ala began before he even reached puberty. He dedicated his life from before teens in service of those pious servants of Allah Ta'ala whom the world today refers to as *Ahlullah* (Saints). From the tender *age* of 12, he began attending discourses of renowned scholars of the time. At the age of 15, he took *Bayat* (pledged allegiance) to the great *Wali* (Saint) of his time, Hazrat Maulana Shah Muhammad Ahmed Saheb (Rahmatullah Alaihi) and spent three years continuously in his lofty company. Thereafter, *Shaikh* was guided to the company of the famous *Wali* (Saint), Hazrat Maulana Shah Abdul Ghani Phulpuri (Rahmatullah Alaihi), with whom he spent seventeen years. The *Shaikh's* service and dedication to his *Shaikh* is unsurpassable in recent times. During the seventeen years with Shaikh Phulpuri (Rahmatullah Alaihi), the nights were spent in a jungle from where no other human sound was heard except for Shaikh Phulpuri's *Zikr* (remembrance of Allah Ta'ala). It was under the tutelage of Shaikh Phoulpuri for seventeen years that Hazrat mastered scholarly work of *Mathnawi* by Shaikh Rumi. Shaikh Phoulpuri (Rahmatullah Alaihi) himself was guided by the greatest scholar of recent history, Hakeem ul Ummah Shaikh Ashraf Ali Thanwi

(Rahmatullah Alaihi), who in turn was taught the *Mathnawi* by Shaikh Hajee Imdadullah (Rahmatullah Alaihi).

Shaikh's discourses permeate the listeners' hearts with Allah's love, Greatness and hope of salvation. Every word he utters brings one closer to the Creator, Almighty Allah. His company impresses upon those around him to converge their mental as well as physical 'being' into living a life to the Creators criterion. His discourses knows no language, colour or age barriers and even those alien to Urdu benefit. During *Ramadhan* 1419 (1998/99), a European from Belgium, who could not speak nor understand Urdu, spent the month *Ramadhan* with *Shaikh*. He was occasionally seen mesmerized by the *Shaikh's* discourses and tears rolled down his cheeks. When I asked him what was that kept him in *Shaikh's* company? He replied, "*Shaikh's* words touch my heart and eyes involuntarily weep, thinking of Allah's Greatness". It is because of *Shaikh's* great appreciation and understanding of Allah's qualities that his *Shaikh* awarded him the title of *Arifbillah* (One who has become acquainted with Allah's qualities).

Tajalliat-e-Jazb was a series of lectures in Urdu delivered by the Respected *Shaikh* in *Masjid-e-Ashraf*, Karachi, Pakistan. The lectures were first translated into four booklets and it was felt and requested by many that a single volume would be of greater benefit, which through the mercy of Allah Ta'ala is now ready. The greatest linguistic difficulty has been in trying to translate *Shaikh's* poetry and Maulana Yusuf Gondiwala of South Africa who translated and printed the original four booklets has been instrumental in these. A further dilemma for any translator is to try and attempt to keep the reader's attention while not losing the meaning of the original words. We hope most of the words rendered into English will be acceptable and are as close as possible in meaning to the original words. If any reader prefers a better alternative, their suggestions and assistance will be welcome.

The present written volume merely represents a reflection from the shadow of the original. Those fortunate individuals who have spent time with the *Shaikh* will testify that the aura, fervor and exquisite passion with which the *Shaikh* exudes the Love of Allah Ta'ala cannot be captured by audiocassettes or written words. Many individuals have contributed towards this final preparation and I once more thank Meer Saheb (Damat Barakaatuhum), Maulana Yusuf

Gundiwalla, brother Dawud, Mufti Abdullah of Gloucester, England, who assisted me with the translation of the Islamic terminologies and many others. May the Almighty, Merciful Allah Ta'ala make this publication a means of salvation and reward in the hereafter for all those who helped.

We humbly request all the readers to remember us and in particular our respected Shaikh, Arifbillah Hazrat Aqdas Maulana Shah Hakeem Muhammad Akhtar Saheb (Damat Barakaatuhum) in your Duas.

Ismail Adam Patel
England
Jamada-al-Ula 1420
(August 1999)

Chapter- I

Introduction

اَلْحَمْدُ لِلّٰهِ وَكَفٰى وَسَلَامٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصْطَفٰى اَمَّا بَعْدُ

فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ○ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

اَللّٰهُ يَجْتَبِيْٓ اِلَيْهِ مَنْ يَّشَآءُ وَيَهْدِيْٓ اِلَيْهِ مَنْ يُّنِيْبُ ○

"Allah Ta'ala draws or attracts towards Himself whomsoever He wills. And He guides towards Himself one who inclines towards Him"
(Surah 42: Ash Shura: part of verse 13)

These are the two ways outlined by Allah Ta'ala in his Book, the Holy Qur'an, to reach Him. Allamah Aaloosi Sayyid Mahmood Baghdadi (Rahmatullah Alaihi) states regarding this Ayah, "The Messenger of Allah Ta'ala (Sallallahu Alaihi Wasallam) was very sad over the *Kuffar* (unbelievers) of *Makkah* for not accepting the message and adopting *Imaan* (faith). (As many *Quresh* (a tribe of *Makkah*) blatantly rejected Islam, Allah Ta'ala revealed the above verse)."
Allamah Sayyid Mahmood Baghdadi (Rahmatullah Alaihi) writes,

اِنَّ هٰذِهِ الْاٰيَةَ تَسْلِيَةٌ لِّلنَّبِيِّ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ

"The verse was revealed in order to placate the Messenger (Sallallahu Alaihi Wasallam). Allah Ta'ala revealed it to remove the sorrow of the beloved Prophet (Sallallahu Alaihi Wasallam) and to console him."

In fact, it said, "O Muhammad (Sallallahu Alaihi Wasallam), do not be grieved because of the *Kuffar* (unbelievers) who have not adopted *Imaan*. There are, indeed, only two ways by which one can find My Guidance. Either I attract them towards Myself, or they express their love for Me and search for the Truth. These people are lacking both. Neither have I attracted them, nor are they attentive towards your invitation and therefore have deprived themselves of both the avenues

that leads to becoming Mine. Apart from these, no other means of gaining My proximity or becoming Mine exist."

دونوں جانب سے اشارے ہو چکے

ہم تمہارے تم ہمارے ہو چکے

Mutual recognition, acknowledged
You have become ours, we have become Yours.

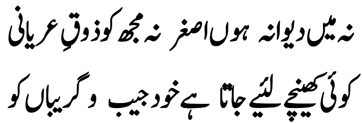
This verse is a declaration by Allah Ta'ala to those sinners who are wallowing in the quagmire, the sewers of degenerate sin. This is a blissful tiding for those who desire to free themselves therefrom, but are not plucking up enough courage to remove themselves from this bog. If they, with sincere humility, beg Allah Ta'ala for this quality, then, very quickly, will their ambition be achieved. This is so because, if Allah Ta'ala had not intended to grant this treasure, He would definitely not have mentioned it in His Book.

Take the case of a compassionate father who does not intend to give something to his children; he will not inform them of what he had in his possession. If, on the other hand, he desires to grant them some boon, he will make them aware of its presence in his possession. By so doing, he encourages his children to ask of him. Similarly, Allah Ta'ala offers His Bounties by announcing them in the Qur'an: I have an excellence, a quality reserved for those who are unable to extricate themselves from the swamp, the quagmire of sin. This quality is for those that live an unending existence of disobedience, who night and day devote themselves to decadence. They are subconsciously aware, "I am deliberately, purposely sunk in such impudence that even by a monumental effort I am unable to ease myself out of this situation." Such a person must turn to Allah Ta'ala with these words "O Allah Ta'ala! You have in the *Qur'an* announced one such quality of Yours whereby You draw or attract towards Yourself whomsoever You will. Please attract me towards Yourself."

The author of *Rooh-ul-Ma'ani* writes, "The Arabic word *Ijtiba* (word from the above verse) is derived from *jabyun*, which means to attract, draw, or pull. One who is initially attracted by Allah Ta'ala and is overpowered by *Jazb* (attraction) and then treads the path of toil and

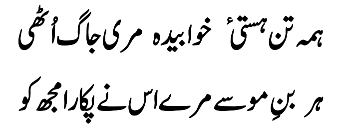
struggle is called a *Majzoob Saalik*. He has initially been blessed with attraction and thereafter takes the path of *Sulook* (wayfaring- i.e. who takes to the path of worship with endeavor and toil). On the other hand, one who begins with *Sulook*, and is thereafter blessed with attraction by Allah Ta'ala is called a *Saalik- Majzoob.*

Thus, Allah Ta'ala attracts towards Himself, whomsoever He wills. He makes them His. They are then set free from the slavery of *Nafs* (base desires) and *Shaytaan* (Satan), from the slavery of the entire creation and made His. Such a person is emancipated from the tyranny of materialism and peer pressure. He realizes he is being drawn by Allah Ta'ala's attraction and being made Allah Ta'ala's. His very heart and soul resonates with the love of Allah Ta'ala and he voluntarily rushes forth towards Him. Hazrat Asghar Gondwi (Rahmatullah Alaihi) beautifully coined the definition of the term *Jazb* (attraction) in poetry:



Neither am I demented, O Asghar! Nor do I incline towards obscenity,
By my very collar and shirt am I being drawn by Somebody.

Such a person's dormant life comes to fruition:



The dawn of my awareness from perpetual slumber is heralded.
He has with every iota of my being addressed me.

The realization dawns, "My Allah Ta'ala with every hair of mine is calling me" How long will one whom Allah Ta'ala is calling be able to remain heedless? His every hair becomes a veritable ear with which he hears the call of Allah Ta'ala. One who is destined to attain Allah Ta'ala is granted the courage and ability to avert his gaze from the walking wilting corpses and to bear the sorrows of Nafs's sacrifices.

ہم نے لیا ہے داغِ دل کھو کے بہارِ زندگی

اک گُلِ تر کے واسطے میں نے چمن لٹا دیا

We have attained the pain of love by losing the spring of life.
(Unlawful desires)
For One Moist Flower, I have sacrificed the entire floral garden.

توڑ ڈالے مہ و خورشید ہزاروں ہم نے

تب کہیں جا کے دکھایا رُخِ زیبا تو نے

Only after we annihilated thousands of suns and moons,
Then only You displayed Your Beautific Countenance.

Only after protecting my sight from thousands of beauties comparable to the sun and moon did I attain Allah Ta'ala

A Special Sign of Jazb

Through the *Sadaqah* (blessings) of the Prophets (Alaihimus Salaam) and the beloved Apostle Muhammad (Sallallahu Alaihi Wasallam), individuals from the Ummah (Muslim community) are also specifically chosen to do the work of the *Aakhirat* (hereafter). One who is chosen especially for *Deen* (religion) finds no inclination towards worldly endeavors. Hazrat Maulana Jalaluddin Rumi (Rahmatullah Alaihi) explains:

تا بدانی ہر کہ را یزداں بخواند

از ہمہ کارِ جہاں بے کار ماند

This implicitly means that whomsoever Allah Ta'ala wants to make His,
Becomes useless as far as worldly work and achievements are concerned.

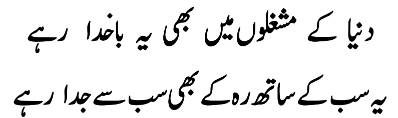
His heart finds no joy in, or inclination towards the world. His only longing and heartfelt desires are:

تمنّا ہے کہ اب کوئی جگہ ایسی کہیں ہوتی

اکیلے بیٹھے رہتے یاد انکی دل نشیں ہوتی

My heartfelt desire to find some such place,
Where in solitude engraving His remembrance upon my heart I remain sitting.

This does not mean that he becomes unmindful of his obligation towards his social duties regarding wife, children and society, nor is he kept from earning a living. No! Such people dutiful fulfill the rights of Allah Ta'ala and the rights of His creation. Even in the midst of business they are engrossed with the Beloved. While addressing worldly necessities, Allah Ta'ala preoccupies their hearts.



Pre occupied with his occupations, he remains occupied with his Master.
Though he lives in society, in the midst of company he remains isolated.

Hazrat Haji Imdadullah Saheb (Rahmatullah Alaihi) said, "Maulana Ashraf Ali Saheb, listen! While I am talking to my friends do not think that my heart is with them. Even then, my heart is engaged with Allah Ta'ala, therefore, continue making meditation of *Faiz* (meditation for the attraction of spiritual blessings), that ***Noor*** (light) from my heart is entering your heart."

The Two Bounties of Jazb

Allamah Mahmood Nasafi (Rahmatullah Alaihi) mentions in *Tafseer Khaazin*, "To the one whom Allah Ta'ala attracts, He grants two gifts or bounties,

1. **Tawfeeq**[1]: Allah Ta'ala inspires him to do good deeds.

[1] Divine guidance

تَوْجِيْهُ الْاَسْبَابِ نَحْوَ الْمَطْلُوْبِ الْخَيْرِ

"The doors and means of virtue are opened for him."

2. Tasdeed[1]:

وَ تَسْدِيْدُ طَرِيْقِ الشَّرِ وَ تَسْهِيْلُ طَرِيْقِ الْخَيْرِ

The path of evil and sin becomes unapproachable; in fact, it virtually becomes closed while the path of goodness becomes easy to reach.

Tawfeeq and *Tasdeed* are the two gifts granted to a *Sahib-e-Jazb* (person attracted) by Allah Ta'ala. His heart begins to incline towards virtuous deeds. "We seal the roads to evil and sin from him." The Grand Mufti of Pakistan, Hazrat Mufti Muhammad Shafi Saheb (Rahmatullah Alaihi) states in *Ma'arif-ul-Qur'an,* "Another verse explains this verse"

اِنَّا اَخْلَصْنٰهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ○

"Verily, We chose them for a special (purpose); the remembrance of the Hereafter."

(Surah: Saad, Juz: 23)

Regarding the Prophets (Alaihimus Salaam) and the ***Siddiqeen[2]***, Allah Ta'ala in this verse informs us, "We have specified them for the work of the *Aakhirat* (hereafter)."

Example of the Reflection of the Moon

Temporal beauty is surely a reflection of Allah Ta'ala's Eternally Beautiful Countenance; but one who aspires to and searches for the reflection of the moon will neither attain the moon itself nor will he ever succeed in capturing its reflection. Maulana Rumi (Rahmatullah Alaihi) narrates the story of a person who was a lover of the moon. One night he sighted the reflection of the moon in a river. The moon, in reality, was suspended in the sky, two hundred and fifty

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[1] Paves the way

[2] Those who have attained the highest stage of friendship of Allah Ta'ala.

thousand miles away, but the poor soul thought, "Tonight it has descended to the earth and is within easy reach, tonight I will surely achieve the object of my love." With this in mind, he dived into the river; no sooner did he touch the water that the reflection of the beloved moon disappeared.

نہ خدا ہی ملا نہ وصال صنم

Neither did he attain Allah Ta'ala, nor did he reach the idol(beloved).

Nothing did he secure; neither the moon nor its reflection. Therefore, whoever desires to attain Allah Ta'ala let him not foolishly trail behind insubstantial forms and misleading reflections. Only by protecting one's eyes from the beautiful women will one attain Allah Ta'ala. Otherwise, one's entire existence will wane due to preoccupation with the colorful green leaves of the grapevine. This is a simile about worm that mistakenly considered the leaves of the vine to be grapes; and, spent its whole life sucking the green leaves, which eventually became its shroud and grave. If the wretch had only venture a little further, it would have discovered the juicy grapes, but due to its short-sightedness, it deprived itself of its quest.

Similarly, there are those people who are sucking only the green leaves and thereby depriving themselves of the nourishing grape of Allah Ta'ala's proximity. They have limited the sum total of their existence to casting glances at mortal beauty. They regard attaching and devoting their hearts to *Haraam* (unlawful) pleasures as the pinnacle of excitement. If only the poor wretches would divert their gazes away from these beauties, they will attain the delectable grape of Allah Ta'ala's nearness. Therefore, protect your gazes from *Haraam*, remain satisfied and euphoric with your *Halaal* (permissible) wife. For those who do not have a wife, become enamored with the Creator of the *Laylas (woman)*, and become absorbed with one's *Maula* (Creator); for the *Maula* is far more than anything one can ever desire.

Remember my friends, Allah Ta'ala has declared as *Haraam* lewd glances and the clashing of eyes, for there is nothing to be gained from them. There is neither any giving nor any taking by such glances. The only thing achieved is the burning regret of the heart. To look with

lust at a *Ghair Mahram* (a person one is allowed to marry in terms of the *Shari'ah)* is *Haraam*. This is a narration of *Bukhari Sharif*.

فَزِنَى الْعَيْنِ النَّظَرُ

"And the fornication of the eyes is looking."
(Bukhari; Vol: 2, Pg. 923)

The person who looks at another person's daughter or daughter-in-law; one who stares at any girl or woman along the roads, in schools, airports, railway stations or elsewhere is committing a *Haraam* act which constitutes *Zina* (adultery). Similarly, one who stares at beardless youth is also guilty of a *Haraam* action. What does one call that person who is bold enough to taste the salty tang of beauty that Allah Ta'ala has declared *Haraam*? You be the judge yourself and declare what the *Fatwa* (religious ruling) should be, I will say nothing. The conclusion we reach is that we must not even venture anywhere close to those actions declared *Haraam* by Allah Ta'ala.

Allah Ta'ala is Sufficient for the Servant

He is the Creator of the components of beauty and beauty itself, of peace and contentment, tranquility and serenity, the sum total of beauty and of enjoyment. The pleasure of the entire universe is contained in His name. Allah Ta'ala says that even though a person has nothing with him, no means of ease, no outward means of peace, but

اَلَيْسَ اللّٰهُ بِكَافٍ عَبْدَهٗ

"Is Allah Ta'ala not sufficient for His servants?"
(Surah: Az Zumar, Juz: 24)

If one's beloved passes away, if one does not have any children, one's parents have left this world, one has neither wealth nor elevated position, but if one sits and learns to take the Name of Allah Ta'ala with love, Allah Ta'ala will be sufficient for him. Due to the fact that Allah Ta'ala is the progenitor, the Creator of every form of pleasure, all means of serenity and tranquility, even of the smallest gift and bounty, it stands to reason that the heart blessed with the special closeness to Allah Ta'ala also enjoys the manifestation of Allah Ta'ala's majestic

attributes. The attributes that are instrumental in manifesting the varied conditions of pleasure, serenity, tranquility, comfort, and ease, the variety of bounties that abound in the universe are all perceived and experienced within the heart that is preoccupied in Allah Ta'ala's remembrance. However, this is only possible with the *Tawfeeq* (divine guidance) to excessively take Allah Ta'ala's Name, to excessively engage in *Zikrullah* (remembrance of Allah Ta'ala) with the necessary condition of sincerity. The quality of building sincerity is in turn dependant on being connected to some pious servant of Allah Ta'ala. Thus, Allah Ta'ala's name becomes sufficient for the servant.

It is well to remember that this verse is from the *Qur'an* and not of my imagination. It is Allah Ta'ala who poses the question, "Is Allah Ta'ala not sufficient for His servant?" This is meant only for those to whom Allah Ta'ala grants divine guidance and intelligence. Mere knowledge is insufficient. To only read or attend this discourse is inadequate until the *Tawfeeq* (divine guidance) of Allah Ta'ala is an accompanying factor. Take the case of an accomplished chef who prepares mouth watering and nutritious meals which are partaken by all while he abstains and deprives himself from its manifold benefits. This is the very case of those lecturers and compilers of *Malfoozat* (sayings/advice) who do not practice upon their knowledge. While other read and study their compilations, act upon their advice and thereby become *Saheb-e-Nisbat* (connected with Allah Ta'ala). These lecturers and compilers of voluminous works remain deprived of any connection with Allah Ta'ala. The lunar splendor of their connection with Allah Ta'ala is obscured by the menacing, dark, dreary clouds of sin. Put it to the acid test by acting upon the knowledge that Allah Ta'ala has granted you. For instance, to cast lustful glances is an act of sin. The mere knowledge of the fact is not enough. When one protects himself from lewd glances, this *ma'lum* (knowledge) become *ma'mul* (action). Act upon your knowledge and condition your action to sincerity, then marvel at what Allah Ta'ala grants, for mere action based ostentation is unacceptable in His court. The *Tawfeeq* (divine guidance) of *Amal* (good action) and sincerity are acquired in the company of the *Ahlullah* (saints). One's most important objective of reaching his Lord Almighty cannot be attained without the company of the pious servants of Allah Ta'ala.

The Path of Sulook is also Tread by Jazb

Allah Ta'ala further states,

وَيَهۡدِيٓ إِلَيۡهِ مَن يُنِيبُ ۝

... And He guides towards Himself one who inclines towards Him."
(Surah: Ash Shura 42:13)

Allah Ta'ala is saying, "One whom I do not initially attract towards Myself, he makes *Mujahadah* (effort) on his own, and he turns his attention towards Me." He implores Allah Ta'ala with these words: "O Allah Ta'ala become pleased with me, let me find You." For such people, Allah Ta'ala says in this verse:

"I grant guidance to them…I eventually attract them towards Me on the condition they are sincere."

Iblees (Shaytan) was devoid of sincerity and was therefore deprived of *Jazb* (being attracted). One who is attracted by Allah Ta'ala can never become rejected or accursed. Hakeem-ul-Ummah Thanwi (Rahmatullah Alaihi) says: "*Iblees*, in spite of his abundant worship, became rejected/accursed because he was not made *Majzoob* (one who is attracted)." It is, therefore, compulsory for us to make this *Du'a* to Allah Ta'ala:

"O Allah Ta'ala, accept though Your mercy whatever good we do (*Salaah*, fasting, etc.). The announcement regarding the treasure that You grant to those whom You will, You would not have made, O *Rabba*, if it were not Your intention to grant it to us. By making this announcement, you have tempted us to covet the treasure of becoming Yours through Your attraction, for we have come to terms with the limitations of our efforts and endeavors. O Allah Ta'ala, attract each of us, our children, the members of our households, the women who attend these talks, their households, and those who have even a meager connection with me, grant all of us *Nisbat-e-Aw'liya-e-Siddiqeen* (the highest stage of friendship). O Allah Ta'ala, release us all from the slavery of base desires and endow us all with total obedience."

One who 'walks' towards Allah Ta'ala, who repeatedly turns towards Allah Ta'ala, fixing his gaze upon the Almighty, one who

endeavors and strives in search of Him, Allah Ta'ala will also guide him. These are the two paths, the two roads to attain Allah Ta'ala. The first is entitled *Jazb* (attraction) while the second is called *Sulook* (wayfaring). Allah Ta'ala has mentioned *Jazb* first because that servant is the *Muraad* (object sought). On the second level, the path of *Sulook*, the servant remains a *Mureed* (seeker). One, thus, endowed with the attribute of *Jazb* by Allah Ta'ala is pulled or attracted towards Allah Ta'ala. He is the *muraad* (object sought) of Allah Ta'ala in that Allah Ta'ala intended to make him His. One who is a *Mureed* (seeker) turns his attention towards Allah Ta'ala. He is engaged in a quest for Allah Ta'ala. He resorts to different types of efforts. He presents himself in the service of a *Shaikh*, engages in the *Zikr* (remembrance) of Allah Ta'ala and makes a concerted effort to stay away from all major and minor sins. This person is referred to as *Mureed*, one who has the intention of reaching Allah Ta'ala. Such a person is also eventually blessed by *Jazb* because, as mentioned earlier, without *Jazb*, nobody can ever acquire closeness of Allah Ta'ala.

Whether it is *Jazb* or *Sulook*, the conclusion is; both paths lead to Allah Ta'ala. The only difference is in terms of sequence, some are made *Jazb* by Allah Ta'ala first, while others are given the guidance to follow the path of *Sulook* and are made *Jazb* later on. The pertinent point we learn is that without the *Jazb* of Allah Ta'ala, nobody can reach Him, The Creator, Almighty.

An Incident Related To the Path of Jazb and Sulook

I will now relate an incident regarding *Jazb*. My Shaikh, Hazrat Maulana Shah Abrar-ul-Haq Saheb (Rahmatullah Alaihi) mentions that Hazrat Maulana Shah Muhammad Ahmad Saheb (Rahmatullah Alaihi) on one occasion visited a sick person. While on their way, Hazrat Maulana Shah Muhammad Ahmad Saheb (Rahmatullah Alaihi) said to Hazrat Maulana Shah Abrar-ul-Haq, "Let us take a friend of mine, Hakeem Suleiman, along with us." On reaching his house, it was found that he was fast asleep. Hazrat asked for him to be awaken, for if he finds out later that we did not take him with us, he will be extremely hurt. Under such circumstances, it is permissible to awaken someone,

because this awakening is not based on inconvenience. When a person becomes upset on not being awaken, he should be awoken. When Hakeem Saheb came out of his home, Hazrat Shah Abrar-ul-Haq Saheb remarked: "Hakeem Suleiman was fast asleep. You have, after awakening him, called him towards you and are taking him with you. This is an example of *Jazb* (attraction)!"

Thereafter, Hazrat Maulana Muhammad Ahmad Saheb (Rahmatullah Alaihi) returned to the car accompanied by Hakeem Saheb. The owner of the car, Dr. Abrar, immediately unlocked the car and allowed everyone to be seated. On this, Hazrat Maulana Shah Abrar-ul-Haq Saheb (Rahmatullah Alaihi) said, "Hazrat! The doors of the car were locked. With a little effort we reached the car, whereupon he opened the doors of his car. This is an example of those on the path of *Sulook*." As Allah Ta'ala in the ***Qur'an*** informs us, "Those who turn their attention towards Allah Ta'ala, who make some effort in his path, he opens the doors of guidance for them."By these simple examples, my Shaikh very aptly explains the paths of *Jazb* as well as *Sulook***.** As Allah Ta'ala in the ***Qur'an*** says,

اَللّٰہُ یَجۡتَبِیۡۤ اِلَیۡہِ مَنۡ یَّشَآءُ

"Whomsoever Allah Ta'ala wills, He makes His."

سن لے اے دوست جب ایام بھلے آتے ہیں

گھات ملنے کی وہ خود آپ ہی بتلاتے ہیں

Listen O friend, when better days dawn,
Then opportunity itself comes knocking at one's door.

Hazrat Musa (Alaihis Salaam) had gone to fetch fire but returned with Prophethood. Similarly, someone goes to a *Wali* (Saint) to get a *Taweez* (amulet) or for some other necessity, but becomes a *Wali* himself. There are countless methods by which Allah Ta'ala makes someone His. Whomsoever He wills, He makes His.

Hakeem-ul-Ummah Mujaddidul Millah Hazrat Maulana Shah Ashraf Ali Saheb Thanwi (Rahmatullah Alaihi) in explaining *Jazb***,** gives the example of a pious person who was passing by the palace of a king. The king had a rope-ladder thrown down from the parapet, instructing

the pious person to hold on to it for he wanted to meet him. He then instructed the soldiers to draw the ladder up. When they met, the king asked the pious person, how he had reached Allah Ta'ala? He replied, "Sir, in the same manner as I have reached you. You threw down a ladder, which I held onto while your soldiers drew me up to you. Similarly, the servant who is made *Jazb* by Allah Ta'ala, is thrown the ladder of Divine Guidance. Allah Ta'ala creates an attraction towards Himself in such a person's heart, whereby he gradually climbs towards Him.

سن لے اے دوست جب ایام بھلے آتے ہیں

گھات ملنے کی وہ خود آپ ہی بتلاتے ہیں

Listen O friend, when better days dawn,
Then opportunity itself comes knocking at one's door.

نہ میں دیوانہ ہوں اصغر نہ مجھ کو ذوقِ عریانی

کوئی کھینچے لئے جاتا ہے خود جیب و گریباں کو

Neither am I demented, O Asghar! Nor do I incline towards obscenity,
By my very collar and shirt am I being drawn by Somebody.

You may ask, "Does one whom Allah Ta'ala has made *Jazb,* know that Allah Ta'ala is remembering him?" The answer to this question is provided by the following narration: There was a pious person by the name of Shaikh Thaabit Bunani (Rahmatullah Alaihi), who was a *Tabi'ee.*[1] He told his servant, "Allah Ta'ala is remembering me at this moment." The servant asked, "How do you know that Allah Ta'ala is remembering you?" He replied, "Allah Ta'ala mentions these words in the *Qur'an:*

فَاذْكُرُونِي أَذْكُرْكُمْ

"Remember Me and I will remember you."
(Surah: Al Baqarah; 2: 152)

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[1] One who had seen one or more companions of Rasulullah (Sallallahu Alaihi Wasallam).

At this moment, He has given me the ability to remember Him; I am therefore engaged in His remembrance. فَاذْكُرُوْنِیْ ***"****Remember Me****"*** Allah Ta'ala has promised اَذْكُرْكُمْ *"I will remember you."* His remembering of you is His responsibility to fulfill. Allah Ta'ala's promise cannot be subject to doubt. He is, therefore, definitely remembering me. That servant who remembers Allah Ta'ala on earth is in turn being remembered by Allah Ta'ala in the heavens. It is mentioned in a *Hadith-e-Qudsi*[1], on the authority of *Hazrat Abu Hurairah (Radhiallahu Anhu)* that the Messenger of Allah (Sallallahu Alaihi Wasallam) said:

"I am to My servant as he expects of Me. I am with him when he remembers Me. If he remembers Me in his heart, I will remember him to Myself and if he remembers Me in an assembly, then I shall remember him in a better gathering (a gathering of the angels…"
(Bukhari and Muslim)

Commentary Of فَاذْكُرُوْنِیْ اَذْكُرْكُم

Remembrance in solitude will warrant remembrance in solitude. Remembrance in an assembly will warrant remembrance in a better assembly. Presently we are talking about Allah Ta'ala in this gathering, *Insha-Allah Ta'ala* (Allah Ta'ala willing), we can be assured that we are in Allah Ta'ala's remembrance amongst the Angels. This is His promise to fulfill.

What then does *Zikr* (remembrance) mean? Hazrat Hakeem-ul-Ummah (Rahmatullah Alaihi) in *Tafseer Bayaan-ul-Qur'an* states: "Allah Ta'ala says,

فَاذْكُرُوْنِیْ

"Remember me."

How should one remember Allah Ta'ala? You will be in My remembrance by being بالاطاعة *"Obedient to Me."* If one's parents are ill,

[1] Such a Hadith which is uttered by Rasulullah (Sallallahu Alaihi Wasallam), but he attributes the saying to Allah Ta'ala.

that person should postpone his *Nawaafil* (optional *Salaah* prayer), *Tilaawat* (recitation of *Qur'an*) and *Zikr*, and attend to their medical needs. At such a time, this is *Zikr* (remembrance) of Allah Ta'ala. The wife is sick but one does not see to her treatment and cure because one is absorbed in meditation of the heavens. If Allah Ta'ala wanted us to remain preoccupied with the heavens, why did he create us on earth? Immediately attend to her needs. If one remains in meditation, it will lead to the disrepute of the *Sufis*. People will say. "Do not marry *Sufis*, for they sit with eyes closed, they remain on *Arsh* (throne of Allah Ta'ala), and they do not fulfill the rights of those on the *Farsh* (earth)." The wife will complain, "I was sick, but he remained in meditation in the *Masjid*. He does not care about me."

Remember the fulfillment of the rights of Allah Ta'ala's creation also entails his *Zikr*. This is also *Ibaadat* (worship). *Zikr* in reality means obedience. This is why Hakeem ul Ummah (Rahmatullah Alaihi) Allamah Aaloosi (Rahmatullah Alaihi) and all the other commentators of the Qur'an of the present age as well as the past are unanimous on the interpretation of this verse as mentioned by Hakeem ul Ummah in *Bayaan-ul-Qur'an*: فَاذْكُرُوْنِيْ *"Remember Me."* How? بالا طاعة *"With My obedience."* And اَذْكُرْكُم *"We will remember you!"* How? بالعناية *"With Our blessings, gifts and favors."* Hazrat further added that Allah Ta'ala remembers everybody at all times, Allah Ta'ala never forgets. The difference is, in the case of the disobedient, thieves, murderers and rouges, they are remembered, but with anger and wrath. The obedient, on the other hand, are remembered with mercy, blessings, gifts and favors. The rain of Allah Ta'ala's mercy descends upon them.

The Second Means Of Reaching Allah Ta'ala Is Sulook

وَيَهْدِيْٓ اِلَيْهِ مَنْ يُّنِيْبُ

...And He guides towards Himself, one who inclines towards Him.

(Ash Shura 42 ; 13)

One who strives in search of Allah Ta'ala will definitely attain nearness to Him. Hakeem ul Ummah (Rahmatullah Alaihi) took an oath; "I swear by Allah Ta'ala that one who sincerely strives in search of Allah Ta'ala with all his heart will definitely find Him. Only that person will not find Allah Ta'ala who did not have a heartfelt longing and desire for Him."

ہنوز آں ابر رحمت در فشان است

خم و خمخانہ بامہر و نشان است

The clouds of Allah Ta'ala's Mercy rain down perpetually. One who yearns for Allah Ta'ala surely finds Him.

عاشق کہ شد کہ یار بحالش نظر نہ کرد

No such servant has passed through this world who sought Allah Ta'ala except that Allah Ta'ala did not shower His recognition and His bounties upon him.

If only you possessed the pain of one who has Allah Ta'ala's love. Remember, such *Mashaikh* (spiritual guides) who can deliver you to Him are to be found even today.

Explanation of the Hadith-e-Qudsi مَنْ تَقَرَّبَ مِنِّیْ

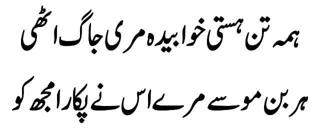
Hazrat Imam Fakhruddeen Razi (Rahmatullah Alaihi) while explaining this verse in his *Tafseer-e-Kabeer,* cites a *Hadith-e-Qudsi*,

مَنْ تَقَرَّبَ اِلَیَّ ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا وَمَنْ تَقَرَّبَ مِنِّیْ شِبْرًا تَقَرَّبْتُ مِنْهُ ذِرَاعًا

وَمَنْ اَتَانِیْ یَمْشِیْ اَتَیْتُهٗ هَرْوَلَةً

"Who draws nearer to Me a hands span, I will draw nearer to him an arm's length, and if he draws nearer to Me an arm's length, I will draw nearer to him a fathom length, and if he comes to Me walking, I will rush to him at (great) speed." *(Bukhari and Muslim)*

Hazrat Hakeem ul Ummah (Rahmatullah Alaihi) explains this *Hadith* by the example of a toddler who is still learning to walk. His father tells him that he wants to see him walking. When the little child is about to fall, the father runs and picks him up. This is exactly the case of that servant who is trying to please Allah Ta'ala, when he manages a few broken efforts, Allah Ta'ala bestows him with the wealth of guidance. Hazrat Hakeem ul Ummah (Rahmatullah Alaihi) says, "Shame upon us! We do not even move from our place…at least make some effort and use courage. Allah Ta'ala Himself will 'run' and pick up His servants by granting them His special assistance." Allah Ta'ala with every iota of the universe wants to make us His. Asghar Gondwi (Rahmatullah Alaihi) says:



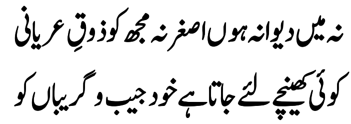
The dawn of my awareness from perpetual slumber is heralded,
He has, with every iota of my being, addressed me.

As mentioned earlier, when Allah Ta'ala makes anyone *Jazb* (attracted), he comes to know that Allah Ta'ala is making him His. The attraction towards Allah Ta'ala is automatically felt in his heart.

Another Sign of Jazb

Another sign of *Jazb* (attraction) that manifests itself in an individual made *Jazb* by Allah Ta'ala is that the value of the treasures of the universe and of the illicit beauty existent in the universe drops from his gaze. He is, at all times, preoccupied with pleasing his Creator. Can a person attracted towards Allah Ta'ala, by the Almighty Himself, ever be attracted towards any other being? If so, then it proves that Allah Ta'ala has not attracted one who is attracted in any other direction. If we were to take an example of a strong person like Muhammad Ali (the former boxer); if he, in his prime were to take hold of and pull a person towards himself, while a thin and weak person pulls him in the opposite direction, tell me, is it conceivable that he will be pulled towards the thin and weak person? A person is pulled in the direction of strength and power. Who then has more

strength and power than Allah Ta'ala? One made *Jazb* by Allah Ta'ala can never be attracted by anyone or anything else. From this, it becomes absolutely clear that one who is continuously involved in sin, this very involvement in sin is proof that Allah Ta'ala has not yet made this person *Jazb*. Continuous sinning causes one to be embroiled in a life of darkness, and makes one wretched and accursed. Hence, that person has not been made *Jazb* by Allah Ta'ala. One must therefore cry and beg Allah Ta'ala for this quality. Had Allah Ta'ala not intended to grant this quality, He would not have revealed the relevant verse. When a compassionate father does not want to give something to his children, he does not even show it to them, perchance they ask for it. The announcement by Allah Ta'ala in the Holy Qur'an, "I attract towards Myself whomsoever I want" is informing the entire world that this quality, this treasure, this precious pearl is there for the asking and taking. Children ask from their *Abba* (father) while servants ask from their *Rabba* (Nourisher and Sustainer).



Neither am I demented, O Asghar! Nor do I incline towards obscenity,
By my very collar and shirt am I being drawn by Somebody.

When the *Jazb* of Allah Ta'ala occurs, then, with heart and soul, one experiences the feeling that one is being remembered by Someone; that Someone is calling one towards the *Masjid*, that someone is granting one the ability to attend the gatherings of the *Ahlullah*. Intense dislike bordering on hatred for sin begins permeating one's heart. The reality of the sought-after beauty of young women in their prime or alternately the charm of young men begins to dawn upon one. The realization that this temporary and transient beauty inevitably wanes into ugly old age becomes ingrained in the heart. The previous fantasizing, that was sum total of one's existence, is now perceived as a childish and futile act instigated by Shaytaan who initially attracts one to the rosy red cheeks, the sultry look in her eyes, the exquisitely chiseled lips and features, the curvaceous contours of her body and ultimately lures one to the site of urination and defecation. It is,

therefore, in order of preserve one's honor and chastity that Allah Ta'ala engenders with certainty the extreme dislike of such pastimes and perpetually keeps one under His sway. Where can one who is sought by Allah Ta'ala slip away to?

Tell me now, the day Allah Ta'ala attracts one towards Himself, is it possible for him to move in another direction? Is there anyone superior to Allah Ta'ala in both the worlds? What is the reality of the beauties of the worlds whose decay and death is inevitable? Not even the *Hoors* of *Jannah* (women of paradise) will be able to attract one on that day when Allah Ta'ala's *Dedaar* (vision) will take place, the day when Allah Ta'ala will be seen in all His splendor. Can one then compare the creation to the Creator?

چراغ مردہ کجا شمع آفتاب کجا

What of the flickering candle light to the brilliance of the radiant sun.

What then is the reality of the creation? Asghar Gondwi (Rahmatullah Alaihi), the teacher of *Jigar*, a famous poet, mentions another sign of *Jazb*.

اب نہ کہیں نگاہ ہے اب نہ کوئی نگاہ میں

Now! Nowhere does my gaze roam.
On no one does my gaze rest.

Listen attentively, friends! I am addressing you with a heart filled with pain. What I am presenting to you is the epitome, the summary, and the essence of my seventeen years of service to Shaikh Shah Abdul Ghani (Rahmatullah Alaihi). It is not something acquired at ease, but by the blessing and Grace of Allah Ta'ala.

اب نہ کہیں نگاہ ہے اب نہ کوئی نگاہ میں

کھڑا ہوا ہوں میں حسن کی بارگاہ میں

Now! Nowhere does my gaze roam. On no one does my gaze rest.
Engrossed and effaced I stand in the Court of Beauty.

Another sign is that one remains engrossed and intoxicated in the remembrance of Allah Ta'ala. One's gaze does not fall on the

helpless beggars that are his creation, but falls on Him who satisfies the needs of all beggars. One does not look at *Layla,* but at Him who endowed *Layla* with beauty. One does not look with longing at wealth but remains absorbed with Him who enriches creation. Whether it is the universe of beauty, wealth, power or fame, one restricts the entry of such mortals into the precincts of one's heart. What sign will be seen in one who has been attracted by Allah Ta'ala? In the words of Khwajah Aziz ul Hasan Majzoob (Rahmatullah Alaihi) this will be one's condition:

یہ کون آیا کہ دھیمی پڑ گئی لو شمع محفل کی
پتنگوں کے عوض اڑنے لگیں چنگاریاں دل کی

Whose coming has caused the brilliance of the gathering to diminish?
The specks of light have been substituted by sparks spurting forth from the heart.

The entire universe loses its value in one's sight and estimation. The perishable beauty, comparable to the splendor of the sun or the radiance of the moon, no longer impresses one. One is granted the ability to save one's self from the beauties of the world. This is a special sign of *Jazb***.** Khwajah Saheb (Rahmatullah Alaihi) in this regards says:

بس ایک بجلی سی پہلے کوندی پھر اسکے آگے خبر نہیں ہے
مگر جو پہلو کو دیکھتا ہوں تو دل نہیں ہے جگر نہیں ہے

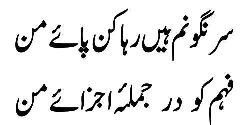
It was but a single thunder bolt that struck, thereafter I know not,
But when I look within my bosom, there is neither a heart, nor a soul.

These Urdu couplets were read regularly by my Shaikh**,** Shah Abdul Ghani Phoulpuri (Rahmatullah Alaihi) with great love. It is required of us to humble ourselves and cry in the court of Allah Ta'ala. "O Allah Ta'ala, in the battle against *Nafs* and *Shaytaan,* I am repeatedly defeated. This is an indication of my gradual weakening. When a child is beaten by his stronger opponents, his *Abba* (father) takes pity on him, his mercy then comes to the fore. You are our *Rabba***,** our Creator, Nourisher and Sustainer, please display Your Mercy on

us. How long will we allow ourselves to remain entangled in a life of sin? Let it not be that death finds us in such a state, which will cause our hereafter to be destroyed. O Allah Ta'ala, Your mercy exceeds the kindness and mercy of parents. You have allowed one hundredth of Your Mercy to descend into this world. That one hundredth has been distributed throughout the creation. It is by this mercy that parents express kindness and compassion for their children, by which animals care for and rear their young, by which people love each other. This mercy prompts a mother to breast-feed her baby and by this mercy does a father slog to provide and fend for his flock. When this is that effect of a single percent of Your mercy, O You Who possess unlimited and infinite mercy, please manifest a degree of that mercy upon us so that thereby You release us from the slavery of *Nafs* and *Shaytaan*, so that we become Your slaves."

My Shaikh, Shah Abdul Ghani (Rahmatullah Alaihi) used to say, "When Allah Ta'ala attracts someone, his own heart will come to the conclusion and bear testimony to the fact that Allah Ta'ala wants him. When this realization dawns, even if he desires not to go and perform *Salaah*, he will become restless to do so. Even if he decides to stay away from the company of the *Ahlullah* (Saints), his heart will become disturbed and restless." This is why *Shaikh* says that one's heart definitely realizes this attraction.

Hazrat Khwajah Aziz ul Hasan Majzoob (Rahmatullah Alaihi) while in Jhonpur, India, asked Hazrat Hakeem ul Ummah (Rahmatullah Alaihi), "Hazrat when someone becomes a *Wali* (saint) and is being made *Jazb* (attraction), is he aware of this?" Now listen to the reply of Hakeem-ul-Ummah Mujaddidul Millah Hazrat Maulana Shah Ashraf Ali Saheb Thanwi (Rahmatullah Alaihi). He said, "Khwajah Saheb, when you matured, did you realize your maturity or did you have to ask your friends?" On reaching maturity does one not experience a new lease of life, a rejuvenating feeling flowing through one's veins? In the same way, when Allah Ta'ala makes *Jazb* of anyone, He grants His connection to the heart of such a person, such a person's spirituality experiences a new lease of life. With this connection, he challenges the entire creation, saying, "O people of the world, you cannot ensnare my feet with the chains of the world." This has been expressed by Hazrat Jalaluddin Rumi (Rahmatullah Alaihi) thus:



O people of the world! Jalaluddin Rumi
Has dug his heels and lowered his head.

Do not cast my feet in chains. Do not ensnare my feet with worldly chains. Those who breed animals are well aware that when an animal lowers its head and digs in its hooves, it is calling upon and compounding it's reserve strength. Ask the breeders of animals what an apt simile Maulana Rumi (Rahmatullah Alaihi) has drawn in this example. He is saying, "I have lowered by head and dug in my heels, I now want to free myself from worldly chains. Now release my feet, O worshippers of the world, for I do not have the capacity to understand your talk and speech. Do not advise me anymore. Do not ask me that by becoming a total *Mulla* (Allah Ta'ala's Servant), from where will I eat? Do not tell me that if I remember Allah Ta'ala excessively or keep a beard, then people will call me a fool. O worshippers of the world! This fool will, *InshAllah Ta'ala,* receive such sustenance which cannot be acquired by great intellectuals. That which you regard as stupidity is the essence of intelligence.

Stupid and foolish are those who have displeased Allah Ta'ala in spite of which they attribute intelligence to themselves. They are not intelligent, but shrewd. Sustenance is not acquired by shrewdness or intelligence, but by the grace and bounty of Allah Ta'ala. Some simple minded people are given sustenance in such excess that great intellectuals and people of wisdom are dumbfounded. To give you an example, a simple villager was travelling with his camel laden with two sacks of wheat on one side and two sacks of sand on the other. A philosopher who was gripped by the pangs of hunger and had meager means saw this villager and asked him, "Brother, what is your camel carrying?" The villager replied, "On one side are sacks of wheat on the other are bags of sand." The philosopher asked, "Why are carrying these two bags of sand?" The simple villager replied, "In order to maintain a balance." In reply to this, the philosopher volunteered his advice, "Brother, the intelligent thing is to place on either side of the

camel a sack of wheat, discard the two bags of sand, and in its place ride the camel yourself. Travel in ease and comfort rather than unnecessarily travelling on foot." "Very well," said the villager, "this seems like sound advice. What work do you do?" He asked out of curiosity, "and where are you going?" The philosopher replied, "I am in dire straits, in search of sustenance, for there is no food at home." The villager immediately retorted, "I will not heed your advice, you seem to be unlucky and ill fated. If I act upon your advice, I will become unfortunate like you." Hazrat Saadi Shiraazi (Rahmatullah Alaihi) says,

به ناداں آں چنیں روزی رسانند

که دانا اندریں حیراں بمانند

Allah Ta'ala provides such sustenance to a simple-minded people which astonishes great intellectual.

Such people think, "I have acquired a M.Sc., I have a degree acquired at Oxford and Harvard, but I am walking around in tatters, I am unemployed, while this person who is unable to even sign his own name, who resorts to signing with an 'x', owns an entire factory." I personally have seen such factory owners who have not even passed their basic primary education but who have graduates as their employees. Remember my friends, sustenance is totally in the control of Allah Ta'ala and is independent of intelligence.

To Ask Allah Ta'ala When Seeing His Favours upon Others

When one sees the mercy of Allah Ta'ala descending upon other, ask of it for oneself as well. When Hazrat Zakariyya (Alaihis Salaam) saw in the *Mihrab* the fruit of paradise being provided for Hazrat Mariam (Alaihas Salaam) which were not available in the markets, he asked of Allah Ta'ala;

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ

...there did Zakariyya pray to His Lord! Saying, "O My Lord! Grant unto me from Thee a progeny that is pure."
(Surah Aal Imran; Verse; 38)

From this we learn that even at the mention of those upon whom Allah Ta'ala has showered His Mercy and Blessings, one should ask and make *Dua*. Muhaddith-e-Azeem (one of the great scholars of *Hadith*), Mulla Ali Qari (Rahmatullah Alaihi), regarding righteous ones, states, "the mercy of Allah Ta'ala rains down upon the mention of the righteous. What then will the case be if they are present themselves?" It is for this reason that I say, "There are many pious and righteous servants that attend this gathering, therefore, through their blessings, let us implore Allah Ta'ala: "O Allah Ta'ala! Through the blessings of these servants, who have come from far and wide in quest of Your love, accept our *Dua*."

We have now come to the theme of the lecture. I will now narrate stories of those servants of Allah Ta'ala who have been made *Jazb* by Him, so that through their blessings, we can make *Dua* and be attracted by Allah Ta'ala, as was the case of Hazrat Zakariyya (Alaihis Salaam) who, when he saw the food and fruit of *Jannah* being provided to Hazrat Mariam (Alaihas Salaam), prayed for a son.

Allah Ta'ala is able to make possible the impossible. My aim is to relate to you the condition of these pious persons and thereafter implore Allah Ta'ala to favor us with, His infinite grace and favors just as He showered His grace and mercy upon them. We must humbly request that He makes all of us *Jazb*. My *Dua* will be on the basis and in the light of the *Qur'an* and ways shown by the beloved Messenger Muhammad (Sallallahu Alaihi Wasallam). His splendor is very lofty. Nothing is impossible for Him. The servant considers himself unworthy and unable to become a *Wali* of Allah Ta'ala. Some individuals' condition is so critical that they regard themselves as unable to abstain from sins. I take an oath and swear by Allah Ta'ala that the day Allah Ta'ala displays His grace and favor, the day Allah Ta'ala's decision for one's guidance is made, one will wonder how this mouse has been transformed into a lion and how this cowardly fox has become a brave lion. Allah Ta'ala's splendor is extremely lofty. He

creates a sun out of an atom and causes the very sun to become eclipsed. He has the power to illuminate an atom in keeping with the radiance of the sun and He has the power to envelop the sun in an eclipse, thereby depriving the world of its brilliant light. For the sake of blessing, I present incidents of those servants whom Allah Ta'ala attracted. There are many incidents of *Jazb*, but I present a few with the hope that by the blessings of those servants, Allah Ta'ala may also attract us.

Ameen.

CHAPTER- II

The Jazb of Sahabah

(Radhiallaho Anhum)

Hazrat Abu Bakr As-Siddique (Radhiallahu Anhu)

I begin with the story of how Allah Ta'ala made *Jazb* of Abu Bakr As-Siddique (Radhiallahu Anhu). When he was sixteen years of age, the beloved Prophet (Sallallahu Alaihi Wasallam) was eighteen. The friendship between these two elevated souls began in their youth. They met on a daily basis in the blessed city of *Makkah*. On one occasion, *Abu Bakr* went to Syria for the purpose of trade. In Syria, he saw a dream, which he mentioned to a monk whom he met there. The monk asked him a few questions, "Where do you come from?" He replied, "From *Makkatul Mukarramah.*" "What work do you do?" To this, he replied, "I am a trader and have come here on a trade mission." "Which tribe do you belong to?" "To the tribe of *Quraish* do I belong," he replied. The monk then said, "Listen to the interpretation of your dream."

يُبْعَثُ نَبِيٌّ مِّنْ قَوْمِكَ تَكُوْنُ وَزِيْرَهٗ فِيْ حَيَاتِهٖ وَ خَلِيْفَتَهٗ بَعْدَ وَفَاتِهٖ

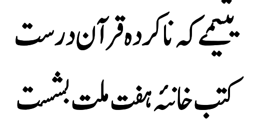
"The meaning of your dream is that shortly there will be a proclaimer of Prophethood in your city. A Prophet will be deputed

from your people. You will be his minister during his lifetime and his first successor after his demise."

فَاَسَرَّهَا اَبُوْبَکْرٍ مِّنَ الْکَائِنَاتِ کُلِّهَا

Hazrat Abu Bakr (Radhiallahu Anhu) kept this a secret from the entire world.

Neither to his wife, children, nor to his friends did he revealed this dream until he was thirty-eight years old and the Apostle of Allah (Sallallahu Alaihi Wasallam) returned from the cave of *Hira* with the treasure of Prophethood. *Iqra*[1] was revealed whereby all the previous heavenly books of the previous religions were instantly abrogated.



That Orphan to whom the Qur'an was still not fully revealed necessitated the abrogation of all religions; all the libraries containing scriptures from previous books became obsolete.

The *Taurah (Torah)* was abrogated as well as the *Zaboor* (David) and *Injeel (Bible)***.** The Apostle of Allah Ta'ala (Sallallahu Alaihi Wasallam) announced:

"O *Abu Bakr*, I am the Prophet of Allah Ta'ala, Allah Ta'ala has sent revelation upon me." To this he said, "O *Muhammad*." He addressed the Apostle of Allah Ta'ala as is the case of friends who address each other informally, for he had not yet adopted faith. However, let us all send ***Durood*** upon Rasulullah (Sallallahu Alaihi Wasallam) "

يَا مُحَمَّدُ مَا الدَّلِيْلُ عَلٰى مَا تَدَّعِىْ

"...what is the proof of the truth of that to which you invite me?"

[1] The very first verse of the Holy Qur'an revealed to Rasulullah (Sallallahu Alaihi Wasallam).

The friendship between them was very firm, so he, with the ease and informality of a bosom friend, posed the above question. The Prophet (Sallallahu Alaihi Wasallam) replied,

اَلرُّؤْيَا الَّتِيْ رَأَيْتَهَا بِالشَّامِ

"The dream that you saw while in Syria!"[1]

This was reference to the very dream which he had hidden from the entire creation. Siddique-e-Akbar[2] (the great truthful one) immediately realized. "He is a Nabi (Prophet) whom Allah Ta'ala has informed regarding my dream." This, in reality, was Allah Ta'ala's system by which He attracted the soul of Abu Bakr (Radhiallahu Anhu) towards Himself by means of the dream that Siddique-e-Akbar (Radhiallahu Anhu) (the great truthful one) had seen so many years before.

This was the very first case of *Jazb* in the *Ummat-e-Muslimah* (Muslim Community) that occurred to Siddique-e-Akbar (Radhiallahu Anhu). He was the very first recipient of the manifestation of Allah Ta'ala's quality of *Jazb*, of the *Tajalliat-e-Ijtiba'iyah*. On that occasion, he was extremely overjoyed to witness the realization of his dream, to the extent that he involuntarily embraced the Apostle of Allah (Sallallahu Alaihi Wasallam). He experienced the state of **"***Uns***"** (a state of delight and pleasure) as a mutual recognition of souls was taking place. These are the blessed souls who, even after their demise, are granted the honorable precinct of the *Raudah-e-Aqdas,*[3] who are the immediate neighbors of the Apostle of Allah (Sallallahu Alaihi Wasallam). The soil with which a person is molded is taken from the place of his final rest. This is proof of the fact that the soil with which Siddique-e-Akbar and Umar Al-Farooq (Radhiallaho Anhuma) were created is the soil adjacent to the soil with which Nabi-e-Kareem (Sallallahu Alaihi Wasallam) was created. After embracing the Apostle of Allah (Sallallahu Alaihi Wasallam), he kissed the Apostle of Allah Ta'ala between the eyes on the forehead and recited the *Kalimah Shahadah.*

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[1] Khasaais-e-Kubra; vol.1, pg. 29

[2] Referring to Hazrat Abu Bakr As-Siddique (Radhiallahu Anhu).

[3] The final resting place of Rasulullah (Sallallahu Alaihi Wasallam), Masjid-e-Nabawi, Madina Munawwarah, Saudi Arabia.

Abu Bakr (Radhiallahu Anhu) is that elevated soul who, on his acceptance of Islam as well as at the time of the demise of the Apostle of Allah (Sallallahu Alaihi Wasallam), kissed the noble Prophet's (Sallallahu Alaihi Wasallam) blessed forehead.

Hazrat Umar Ibn Al-Khattab (Radhiallahu Anhu)

Now pay heed to the incident depicting the *Jazb* of Hazrat Umar (Radhiallahu Anhu). Among the many enemies who desired and plotted the death of Prophet Muhammad (Sallallahu Alaihi Wasallam), thereby intending to extinguish the lamp of Prophethood, was Umar. Little did he realize that while bearing the very instrument to culminate this plot, he was to accept Islam by the blessing of *Jazb*. When Allah Ta'ala attracts someone towards Himself, the combined forces of the entire universe cannot succeed in drawing him away. When the identity tag around the neck of a cat bears the name of a head of state, a commander-in-chief, or a general, nobody has the courage to tempt it with a few shreds of fat and make it his own. Everyone realizes that he will meet with dire consequences and that his very fate will hang in the balance. The world of beauty, the glitter of wealth and riches, nor by the universe of power and politics will not tempt one whom Allah Ta'ala makes His. No power in existence will meet with success in purchasing him despite its magnetism. One whom Allah Ta'ala chooses for Himself is granted a countenance of awe and dignity. His ambition will be beyond compromise to such an extent that even if he, in a moment of weakness, desired to sell himself, Allah Ta'ala, by taking him into His special protection, will not enable him to do so.

Before *Umar* adopted *Imaan* (faith), forty-one people had accepted Islam. The Apostle of Allah (Sallallahu Alaihi Wasallam) secretly invited them towards Islam from *Dar-e-Arqam* (the House of *Arqam*). Approximately twenty-two years ago, when I performed my first *Hajj* (pilgrimage), I had the good fortune to see the house of this *Sahabi* which was situated close to *Safa* and whereupon was inscribed, "This is the house of *Arqam*." It was in this house that the *Sahaba* were present. The Apostle of Allah (Sallallahu Alaihi Wasallam) was present

in an adjacent room, when Hazrat Umar (Radhiallahu Anhu) was seen coming towards them with his sword hanging around his neck. The *Sahaba* were struck with fear due to his proverbial courage. *Sayyid-ush-Shuhadaa* (the leader of martyrs) Hazrat Hamza (Radhiallahu Anhu) consoled them by saying, "Fear not, for I am still living. If I perceive even a hint of animosity, I will definitely deal with him here and now." He was, after all, the Lion of Allah Ta'ala.

When the Apostle of Allah (Sallallahu Alaihi Wasallam) was informed of Umar's presence at the door, instead of sending one of the *Sahaba,* he went himself to receive him. Imagine the scene Umar, the great warrior, known for his hostility towards Islam, is standing with a naked sword hanging from his neck and is approached by the Apostle of Allah (Sallallahu Alaihi Wasallam). Consider the courage of Allah Ta'ala's Nabi (Sallallahu Alaihi Wasallam). He approaches *Umar* and grabs him by the *Kurta* (shirt). The previous night Allah Ta'ala's beloved Messenger (Sallallahu Alaihi Wasallam) had at the door of *Ka'bah* implored Allah Ta'ala, "O Allah Ta'ala, grant Islam to either of the two *Umars***,** grant me either *Umar Ibn Khattab* or *Umar Ibn Hisham."*

At that moment, Hazrat Jibraeel (Alaihis Salaam) was on his right and Hazrat Abu Bakr Siddique (Radhiallahu Anhu) on his left. On seeing *Umar,* he realized this to be the fulfillment of his *Dua***.** This is the degree of conviction a Nabi has on the acceptance of his *Dua***.** The Apostle of Allah (Sallallahu Alaihi Wasallam) grabbed him with such force that *Umar* promptly feel on his knees. The courage and ferocity with which he approached sapped *Umar's* strength, leaving him totally deflated. The Apostle of Allah (Sallallahu Alaihi Wasallam) addressed him thus, "O *Umar!* Until when will you remain entrapped in the clutches of ignorance, for how long will you desist from the acceptance of Islam?" He replied "O Messenger of Allah, it is for this very purpose of servitude to you that I have come." With these words, he entered into the fold of Islam and recited the *Kalimah Shahadah.*

With great joy, the Apostle of Allah (Sallallahu Alaihi Wasallam) and *Sahabah* exclaimed the *Takbir* (*Allaho Akbar***-** Allah is Great) so loudly that the echoes of their voices resounded against the walls of the *Ka'bah***.** On this occasion, Hazrat Jibraeel (Alaihis Salaam) came and informed Allah Ta'ala's beloved Rasul (Sallallahu Alaihi

Wasallam) "Today, on the acceptance of Islam by Umar Al Farooq, there is joyous celebration among the Angels." *(Ibn Majah pg.11)*
The following verse was revealed on this occasion:

يٰٓاَيُّهَا النَّبِيُّ حَسْبُكَ اللّٰهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِيْنَ

O Prophet! Sufficient for thee is Allah Ta'ala and those who follow thee among the believers.
(Al Anfal Para 8, Ayah 64)

This means, in terms of absolute and true sufficiency, Allah Ta'ala is enough for you. While these believers, amongst whom is Hazrat Umar (Radhiallahu Anhu), who is renowned for his courage and valor, are being given to you for outward and temporal sufficiency. That day, the enemies were awe struck, because his valor was renowned throughout the length and breadth of Arabia. With the power of this valor flowing through his veins, he emphatically announced, "Since we are upon truth, why conceal our Islam?" With this in mind, he formed two rows of twenty Companions, with him at the front of one row and the leader of martyers Hazrat Hamza (Radhiallahu Anhu) leading the other. The Apostle of Allah (Sallallahu Alaihi Wasallam) was between these ranks as they proceeded to the *Ka'bah* and performed their *Salaah* in its precincts.

He then approached each of those instrumental in plotting and assigning him to the assassination of the Apostle of Allah (Sallallahu Alaihi Wasallam) with these words, "O you unfortunate people, who conspired to kill the beloved of Allah Ta'ala! Now your happiness has evaporated." Saying this, he lifted each of them, flung them to the ground and beat them.

At the time of Hazrat Umar's (Radhiallahu Anhu) migration, he unsheathed his sword in a gathering of non-believers and proclaimed, "Today Umar is migrating, and he is doing so alone. He who desires to make his wife widow and his children orphans is free to confront me." What a situation, what a transformation, what elevation! From degradation to honor. This is the immense and amazing power of Allah Ta'ala. Through the benevolence of his servitude to the Apostle of Allah, Allah Ta'ala chose him to be the second *Khalifah* for a period

of ten and a half years. This is the incident regarding Hazrat Umar's Jazb. Allah Ta'ala makes His whomsoever He wills. Without *Jazb*, it is totally inconceivable that one who was part of a conspiracy to kill, who had embarked on the mission to carry out this terrible deed could himself be slain with the sword of Islam.

نہ میں دیوانہ ہوں اصغر نہ مجھ کو ذوقِ عریانی

کوئی کھینچے لیئے جاتا ہے خود جیب و گریباں کو

Neither am I demented, O Asghar! Nor do I incline towards obscenity,
By my very collar and shirt am I being drawn by Somebody.

Hazrat Wahshi (Radhiallahu Anhu)

Most of us are aware of *Wahshi's* savagery and vicious murderous tendencies. He was responsible for the murder of Rasulullah (Sallallahu Alaihi Wasallam)'s uncle Sayyidush Shuhadaa (leader of the martyrs) Hazrat Hamza (Radhiallahu Anhu), whose body he mutilated beyond recognition. In great sorrow and grief, the Apostle of Allah took an oath to deal in the same manner with seventy disbelievers. In response to this oath, Allah Ta'ala revealed:

وَاِنْ عَاقَبْتُمْ فَعَاقِبُوْا بِمِثْلِ مَا عُوْقِبْتُمْ بِهٖ ۭ وَلَىِٕنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصّٰبِرِيْنَ

And if you take revenge, let your punishment be proportionate to the wrong that has been done to you; But if you show patience, that is indeed the best (course) for those who are patient.
(An Nahl: Juz 14)

"O Muhammad (Sallallahu Alaihi Wasallam), if you take revenge, recompense, you can do so to the extent of difficulty and grief you have experienced. You can deal with a single disbeliever in the same manner. You cannot do this to seventy in lieu of a single believer or a few Muslims." "If you bear patiently, it is better for you." He said, "Allah Ta'ala refers to *Sabr* (Patience) as good for me. O *Sahabah* (companions). Listen! I have opted to make *Sabr*, now I will not take recompense from a single disbeliever; I am now breaking the oath I

have taken." The Messenger of Allah (Sallallahu Alaihi Wasallam) therefore fulfilled the *Kaffarah* (recompense) for breaking his oath.

Sometime after this incident[1], *Wahshi* was invited to accept Islam. Abdullah Ibn Abbas (Radhiallahu Anhu), who was also the cousin of Rasulullah (Sallallahu Alaihi Wasallam), narrated:

بَعَثَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِلٰى وَحْشِي يَدْعُوْهُ اِلَى الْاِسْلَامِ

Rasulullah (Sallallahu Alaihi Wasallam) sent a message of invitation to Wahshi saying "O Wahshi, accept Islam."

He, accordingly, replied to the Messenger of Allah Ta'ala. Here it is of paramount importance to ascertain what dialogue is taking place. Consider what is happening, what an exchange of messages is taking place. His reply was, "You know that your Allah says in *Qur'an:*

وَالَّذِيْنَ لَا يَدْعُوْنَ مَعَ اللهِ اِلٰهًا اٰخَرَ وَلَا يَقْتُلُوْنَ النَّفْسَ الَّتِيْ حَرَّمَ اللهُ اِلَّا بِالْحَقِّ وَلَا يَزْنُوْنَ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ يَلْقَ اَثَامًا ۝ يُّضٰعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيٰمَةِ وَيَخْلُدْ فِيْهٖ مُهَانًا ۝

Those who invoke not with Allah Ta'ala any other god, nor slay such life as Allah Ta'ala has made sacred, except for a just cause, nor commit fornication. Any that does this meets punishment. The chastisement on the Day of Judgment will be double to him and he will dwell therein disgraced.

(Al Furqan 25:68-69)

From this it seems that even the non-believers used to read the *Qur'an.* *Wahshi*, while in the state of disbelief, is quoting the *Qur'an.*

كَيْفَ تَدْعُوْنِيْ اِلَى دِيْنِكَ وَاَنَا قَدْ فَعَلْتُ ذٰلِكَ كُلَّهٗ

[1] This incident is related by Allamah Mahmood Nasafi (Rahmatullah Alaihe) in Tafseer Khazin in part 4, pg. 59; by Muhammad Hussain bin Mas'ood Al Fara Al Baghwi in Ma'aalimut Tanzil in vol.4, pg. 83 and by Mulla Ali Qari in Mirqaat (the commentary of Mishkaat Sharif) in vol.5, pg. 149.

"On what basis do you invite me to your religion (Islam)? I have committed all these sins. I have murdered one of the most highly and esteemed persons in Islam. I am his murderer. I have committed all types of sins."

Allah Ta'ala revealed another verse for *Wahshi*, in order to bring him into the fold of Islam. Look at the grace, mercy, and compassion of Allah Ta'ala that is descending on a criminal, a person deserving the severest punishment, the murderer of the Messenger's uncle. Consider the magnanimity of the Merciful Lord! The second verse for him to accept Islam is revealed: O messenger of Allah, send the message to *Wahshi* that if he "repents, adopts *Imaan* and performs pious deeds then I will accept his *Imaan* and Islam."

إلا من تاب وآمن وعمل عملا صالحا فأولئك يبدل الله سيئاتهم حسنات

Excepted, however, shall be they who repent and attain to faith and do righteous deeds; for it is they whose (past) bad deeds God will transform into good ones- (seeing that God is indeed much forgiving, a dispenser of grace)
(Al Furqan 25:70)

Is there anyone in the world tolerant enough to forgive the murderer of his beloved? Listen now to the reply of *Wahshi* on receiving this message. He says: "This is a very severe condition, because I can repent and adopt *Imaan,* but the third condition, to continue performing good deeds for the rest of my life; I have not the slightest of faith in my ability to act upon this."

Thus, a third verse was revealed. Note how Allah Ta'ala is revealing verse after verse for the guidance of a self-confessed criminal and sinner. Yet, *Wahshi* continues to adopt an attitude of 'ifs', 'buts' and 'maybes'. Is there anyone who can tolerate the audacity of one who is indebted to one? Nobody can truly fathom the infinite mercy of Allah Ta'ala. Here is a criminal proposing conditions for the acceptance of *Imaan*. Messages are being exchanged. For his sake, Hazrat Jibraeel (Alaihis Salaam) is coming back and forth with the revelation of the verses of the *Qur'an*. *Allahu Akbar* (Allah Ta'ala is the greatest), how unfathomable is the depth of His mercy. What is the third verse revealed?

اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ

"Allah Ta'ala does not forgive shirk (polytheism), but besides this, he forgives all the sins of whomsoever He chooses." *(An Nisaa 4:116)*

Thus, if *Wahshi* adopts *Imaan* and repents from shirk, then the condition of performing pious actions is also being waived. Again, pay heed to his reply as messages are still being exchanged. *Wahshi* further stipulates,

اَرَانِيْ بَعْدُ فِيْ شُبْهَةٍ

"I am still in doubt"

for in the verse, Allah Ta'ala has not generalized his forgiveness, but has laid down the condition of His personal choice for forgiveness." Allah Ta'ala says, "I will forgive whomever I choose."

فَلَا اَدْرِيْ يَغْفِرُ لِيْ اَمْ لَا

How do I know whether Allah Ta'ala chooses to forgive me or not? Thus, I do not know whether He will forgive me or not."

Listening to the many exchanges of messages taking place, do we not come to the conclusion that this is the *Jazb* of Allah Ta'ala? Definitely this is His *Jazb*! *Wahshi* is still not aware that he is being made *Jazb* by Allah Ta'ala. A fourth verse follows:

قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ؕ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ؕ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ○

Say: "O My servants who have transgressed against their souls! Despair not of the mercy of Allah Ta'ala, for Allah Ta'ala forgives all sins, for He is Oft-Forgiving, Most Merciful."
(Az Zumar 39:53)

The value of this verse can be gauged by the response it solicited from Rasulullah (Sallallahu Alaihi Wasallam) who said,

مَا اُحِبُّ اَنَّ لِيَ الدُّنْيَا بِهٰذِهِ الْاٰيَةِ

"This verse is so beloved to me that if I was given the entire universe in exchange for it, it will not please me more."

(Mishkaat page 206)

Allah Ta'ala says: "O Muhammad (Sallallahu Alaihi Wasallam), inform my sinful servants, "O My servants, those who have oppressed themselves by committing innumerable sins. Do not become despondent regarding My mercy. Verily, Allah Ta'ala most certainly forgives all sins."

Now, all the preconditions placed by Allah Ta'ala were also excluded. "I am removing even this condition so that my sinful servants do not lose hope." The Arabic word, إِنَّ in this verse denotes emphasis. The *Alif* (ا) *Laam* **(ل)** in **الذُّنُوب** is Alif**,** Laam of *Istighraaqiah* **(استغراق)** which, denotes inclusiveness, meaning all sin, each and every sin will be forgiven by Allah Ta'ala. This verse has thus been revealed with three different forms of emphasis whereby Allah Ta'ala absolutely confirms that all sins will be forgiven. This is *Jumla Talieliya* **(جمله تعليليه)** (a sentence denoting cause). "Why will We forgive?" The reason is that Allah Ta'ala is Most Forgiving, the Most Merciful. His quality of forgiveness has been mentioned first, so that it can be known why Allah Ta'ala forgives. "I forgive due to the splendor of My infinite mercy. Your sins are finite while my forgiveness is infinite. Your sins are limited while My mercy is infinite. Your finite sins in the presence of My infinite mercy are like that of a little bird taking a drop of water from the immense ocean. The relation of the drop of water to the ocean is not even comparable to your sins in relation to My infinite mercy and forgiveness." In the same light, Hazrat Dr Abdul Hayy Saheb (Rahmatullah Alaihi) mentions that the urine and feaces of Karachi's ten million people gets washed into the ocean; a single wave comes and carries it all away without leaving a single trace, while keeping the sea clean and pure all the time. This ocean is finite compared to the infinite ocean of Allah Ta'ala's mercy and forgiveness. A single wave of His mercy, Insha-Allah, will wash away every single sin of ours.

What happens after this exchange of messages? Now the scene has changed. *Wahshi's* concerns have been elevated. He says, "This is good, this is acceptable." He then came forward and accepted Islam.

The companions then asked the Messenger of Allah (Sallallahu Alaihi Wasallam),

هٰذَا لَهٗ خَاصَّةً اَمْ لِلْمُسْلِمِيْنَ عَامَّةً

"Is this verse specifically referring to Hazrat Wahshi (Radhiallahu Anhu) or is it applicable to all Muslims?"

The Apostle of Allah (Sallallahu Alaihi Wasallam) replied, "This grace and favor of Allah Ta'ala applies generally to all Muslims until the Day of Judgment (*Qiyamah*)."

Allah Ta'ala, in the case of Hazrat Wahshi (Radhiallahu Anhu), is writing a great legacy for him by making him the person who slays *Musailamah Al Kazzab*, the false claimant to Prophethood. On this occasion, many eminent companions were the generals of the Muslim army but this stroke of fortune was to be the lot of Hazrat Wahshi (Radhiallahu Anhu). This was the honor which Allah Ta'ala wished to confer upon him. "This servant of mine is the slayer of Hamza (Radhiallahu Anhu). I will now maintain his honor within the *Ummah* (community) until the Day of Judgment (*Qiyamah*) by causing him to slay the hoax and pretender. We desire to change the destiny of this servant. We wish to change the course of his history. We wish to have his history written in letters of gold."

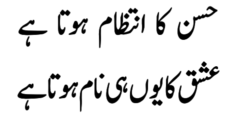
It thus transpired that Wahshi (Radhiallahu Anhu) was the means of slaying *Musailamah Al Kazzaab***.** On this occasion he announced;

قَتَلْتُ فِيْ جَاهِلِيَّتِيْ خَيْرَ النَّاسِ وَفِيْ اِسْلَامِيْ شَرَّ النَّاسِ

"During my days of kufr (state of disbelief), I was responsible for the death of the best of people; during the age of my acceptance of Islam, I slew the most despicable person."

(Rooh-ul-Ma'ani Vol-2, pg.161)

For one whom Allah Ta'ala makes His own, Allah Ta'ala takes the responsibility to replace his decadence with virtue.


حسن کا انتظام ہوتا ہے
عشق کا یوں ہی نام ہوتا ہے

This is the arrangement, organization of beauty,
This is how the name of love comes into being.

Aah! Allah Ta'ala replaced his disgrace with honor. We must therefore keep on making *Dua* in this manner, "O Allah Ta'ala, cast a few rays of honor upon our misfortunes and disgrace so that they may be converted into honor."

CHAPTER - III

The Jazb of a Tabi'ee

Hazrat Zazaan (Rahmatullah Alaihi)

Jazb has occurred to innumerable people and it is not possible to cite all the incidents, I am merely highlighting a few here. There was a *Tabi'ee* (one who had seen one or more of the Companions of Rasulullah (Sallallahu Alaihi Wasallam) by the name of *Zazaan*, who was renowned for playing the flute and singing. He was gifted with an extremely melodious voice. Mulla Ali Qari (Rahmatullah Alaihi) writes that one day Hazrat Abdullah Ibn Mas'ood[1] (Radhiallahu Anhu) passed by while *Zazaan* was playing the flute and singing. Hazrat Abdullah Ibn Mas'ood (Radhiallahu Anhu) responded upon hearing the melancholy voice, "What a beautiful voice, if only this voice were used for the recitation of the Holy *Qur'an*."

Allah Ta'ala, in His great Wisdom, caused *Zazaan* to overhear what was said regarding him while he was busy entertaining a gathering of spectators. From all sides, he was being encouraged and applauded, but when Allah Ta'ala gives guidance, the path opens of its own accord:

سن لے اے دوست جب ایام بھلے آتے ہیں

گھات ملنے کی وہ خود آپ ہی بتلاتے ہیں

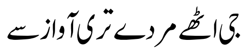
Listen O friend, when better days dawn,
Then opportunity itself comes knocking at one's door.

No sooner had the voice of Hazrat Abdullah Ibn Mas'ood (Radhiallahu Anhu) reached him that he stopped singing and asked, "Who is that?" The spectators replied, "That was the companion of Rasulullah (Sallallahu Alaihi Wasallam)."

This is the position of companionship. This is what is acquired by companionship. The word *Sahabah* will always remain in the *Qur'an* and the *Hadith*, expounding the importance of companionship.

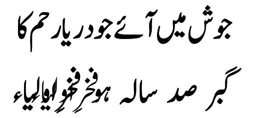
[1] An eminent and close companion of Rasulullah (Sallallahu Alaihi Wasallam).

Whoever has achieved this high rank has done so by companionship. One who had the companionship of the Messenger (Sallallahu Alaihi Wasallam) is a *Sahabi*, while one who in turn had the companionship of a *Sahabi* is called a *Tabi'ee***.** One who in turn has had the companionship of a *Tabi'ee* is called a *Tabe-Tabi'ee*. The great importance and virtue of companionship can be gauged from the fact that on sighting a *Sahabi* it was said of him, "This is a Companion of the Messenger (Sallallahu Alaihi Wasallam)." Those who remain in the company of the *Ahlullah* (saints) are fulfilling the *Sunnah* of the *Sahabah***.** *Zazaan* then asked, "What is his name?" He was informed that he was Abdullah Ibn Mas'ood (Radhiallahu Anhu)**.** "What did he say?" *Zazaan* enquired. The spectators informed him, "If only this voice was used for the recitation of the *Qur'an*." As soon as he heard this, his condition was expressive of the poetry:



The dead have sprung to life on hearing your voice.

He instantly smashed the flute, threw himself at the feet of Hazrat Abdullah Ibn Mas'ood (Radhiallahu Anhu) and began shedding tears. This led Hazrat Abdullah Ibn Mas'ood (Radhiallahu Anhu) to say, "The sinner who has repented becomes the beloved of Allah Ta'ala. It is not befitting that a beloved of Allah Ta'ala cries and I do not do so. How can it be that I do not love one whom Allah Ta'ala loves?" He then remained in the company of Hazrat Abdullah Ibn Mas'ood (Radhiallahu Anhu) and became an accomplished scholar and saint. In an instant, the direction of his life had changed.



When the river of Allah Ta'ala's mercy flows,
The disbeliever of a hundred years becomes the pride of the Auliya (saints).

When the forceful flow of Allah Ta'ala's mercy begins, one grounded in the state of disbelief not only becomes a friend of Allah Ta'ala but, within seconds, is elevated to the highest stage of

friendship. There is an incident of a Hindu in India who, for ninety years, worshipped his idol with the words *Sanam-Sanam*. One day, the word '*Samad*' (this is one of Allah Ta'ala's names) slipped from his tongue. Hazrat Abu Hurairah (Radhiallahu Anhu) explained;

اَلْمُسْتَغْنِی عَنْ کُلِّ اَحَدٍ اَلْمُحْتَاجُ اِلَیْهِ کُلُّ اَحَدٍ

'As Samad is the One Who is independent of the entire universe and on Whom the entire universe is dependent."

As soon as the word *Samad* issued forth from his lips, Allah Ta'ala said, *Labbaik* (I am present, O servant). The non-believer immediately broke the idol with a stick, recited the *Kalima (Shahadah)* and said to the Hindus, "O wretched souls, I was a disbeliever for ninety years. For these ninety years, I have been addressing this idol without a single reply. Today, by mistake, I mentioned the name of the Muslim deity and received an immediate response with the word *Labbaik* (I am present) from the heavens. [I am present, O my servant, it was you who had left Me and betook yourself to the worship of idols who are deaf, dumb and blind]."

CHAPTER - IV

Meritorious Incidents of Jazb

The Jazb of Hazrat Sultan Ibrahim Bin Adham (Rahmatullah Alaihi)

Hazrat Sultan Ibrahim bin Adham (Rahmatullah Alaihi) was asleep in his royal palace. Allah Ta'ala sent angels, pious Jinn or men from the unseen for his guidance. It was a small delegation. The arrival of this delegation on the palace roof awakened the King. He asked what they were doing up on the roof? How did they manage to get there in spite of the guards being on duty, which made it literally impossible for anyone to bypass them? When Allah Ta'ala wants to make anyone His, He creates the means from the unseen. When Allah Ta'ala wants one who is in a slumber regarding the Hereafter, He will awaken him.

Upon being asked what they were doing, they replied that they were in search of their camels. The King expressed amazement at how immature and foolish they were to be searching for camels on the palace rooftop. How could camels pass the guards and climb to the rooftop? They replied that if their search for camels on the rooftop of the imperial palace was immaturity, was it not even more foolish for the Sultan to search for Allah Ta'ala amidst the noise and clutter, the pomp and glory of his Kingdom. Surely, it is without doubt of greater immaturity and foolishness on his part. "You will not succeed in attaining Allah Ta'ala here." They told him.

The question at this point arises that, how did Hazrat Umar (Radhiallahu Anhu), who ruled the Muslim Empire for ten and a half years, find himself connected to Allah Ta'ala? The company of the Messenger of Allah Ta'ala had imbued a strong and unshakable connection with Allah Ta'ala in him. Due to this connection, neither kingdom nor poverty could make any difference to his contact with Allah Ta'ala. In spite of ruling such a vast empire, he, while wearing a *Kurta* with fourteen patches, conquered *Al-Quds* (Jerusalem). He shared the single camel he possessed with his companion on their long

and tiring journey. The companion sat on the camel while he walked with its reins in hand. He was so just, so fair, that they rode the camel in turns along the way. On reaching *Al-Quds*, it was the companion's turn to ride. He made the companion mount and, with reins in his own hand, approached *Al-Quds* on foot. On seeing this, the Christians of Bait-ul-Maqdis opened the doors and welcomed him into the city. What they witnessed is recorded in the *Taurat* and *Injeel*. They handed over the city without a battle because their heavenly books record the status and position of the Sahaba, just as the Qur'an mentions:

*...**Thou will see them bow and prostrate themselves (in prayer), seeking grace from Allah Ta'ala and (His) good pleasure, On their faces are their marks (being) the traces of their prostration. This is their similitude in the Taurat and their similitude in the Gospel.***
(Al-Fat'h, 48:29)

Hazrat Sultan Ibrahim bin Adham (Rahmatullah Alaihi) awoke in the dead of night, rushed out of the palace and, on coming across a beggar, removed his imperial robes which he exchanged for the beggar's clothes and crossed the border of *Balkh*. What a commotion must have taken place in the heavens and on earth. In the intense love of Allah Ta'ala, a king removes his royal robes and dons a pauper's apparel. He resigns from the kingdom and sacrifices crown and throne for Allah Ta'ala. Maulana Rumi (Rahmatullah Alaihi) says, Hazrat Sultan Ibrahim bin Adham (Rahmatullah Alaihi) sacrificed a kingdom for the love of Allah Ta'ala. "O Allah Ta'ala! In search of Your love, Sultan Ibrahim bin Adham (Rahmatullah Alaihi) is crossing the river *Dajla* into the wilderness of *Nishapur*. He is going into the jungle to acquire Faqiri (humility)."

I have presented this scene in a poetic form which appears in *Ma'arif-e-Mathnawi*. Many leading scholars have appreciated and written a favorable review of this commentary of Hazrat Rumi's Mathnawi which I have written. In it, I have written twenty five verses about Hazrat Sultan Ibrahim bin Adham (Rahmatullah Alaihi) from which I will now present a few. The scene of this removing of royal robes and in its place wearing some beggars tattered gown, Allah Ta'ala made me sketch it in the following words:

جسم شاہی آج گدڑی پوش ہے

جاہ شاہی فقر میں روپوش ہے

The royal person is robed in a beggar's gown today.
The royal honor is clothed in poverty.

الغرض شاہ بلخ کی جان پاک

ہو گئی جب عشقِ حق سے دردناک

When the soul of the king of Balkh became pure and clean,
When it became afflicted with the pain of divine love,

فقر کی لذت سے واقف ہو گئی

جانِ سلطان جان عارف ہو گئی

It became acquainted with the treasures of poverty.
The soul of the king became a recognizing soul. (a soul that recognizes Allah Ta'ala)

In the wilderness where Sultan Ibrahim was heading, lived another Wali who had spent ten years of his life as a Faqir (one who has given up worldly pursuits for seeking Allah Ta'ala). He was also a Majzoob (one dedicated in divine meditation). The Dua (supplication) the Faqir had made was:

"O Allah Ta'ala, daily do I cut grass which I then sell to secure my needs. From this, I make a meager living but regret that a great deal of my time is lost therein. If only You could give me two Rotis and some Chutney so that I may leave the occupation of being a grass cutter and devote myself to Your remembrance. My heart finds no more joy in my work. I find no peace and contentment without You." He heard a heavenly voice addressing him, "place your hoe and basket under a tree, I will provide your needs from the unseen. Daily will I give you Roti and Chutney."

For ten years, he had been receiving chutney and Roti from the unseen! When Hazrat Sultan Ibrahim bin Adham (Rahmatullah Alaihi) came to the same jungle for worship, Allah Ta'ala sent him Biryani to eat. My teacher, Hazrat Shah Abdul Ghani Phoulpuri (Rahmatullah Alaihi) was among the senior Khalifahs of Hakeem-ul-Ummah Mujaddidul Millah Hazrat Maulana Shah Ashraf Ali Saheb Thanwi (Rahmatullah Alaihi). He was blessed with the Ziarah (vision in a dream) of Rasulullah (Sallallahu Alaihi Wasallam) twelve times. Shaikh mentions that Allah Ta'ala filled the entire jungle with the aroma of the Biryani from Jannah (paradise).

The Majzoob (one dedicated in divine meditation), due to his simple nature and not by way of objection, asked Allah Ta'ala why He was giving Biryani to the newcomer? He, as it were, had been receiving the same fare of Roti and Chutney for an entire decade. A heavenly voice addressed him thus:

"O immature person, you gave up a hoe with which you cut grass and a basket in which you carried it. These are worth a paltry sum, in lieu of which I gave you Roti and Chutney for the past decade. Compare the value of what you have given up for Me to what I have provided you with for the last ten years. My favour upon you is by far weightier. O Majzoob, regard this Chutney Roti you receive as a blessing, otherwise I will stop giving you even that. My favor upon you far exceeds your sacrifice for Me. This person who has just arrived has sacrificed the Kingdom of Balkh for My love. He is the King of Balkh who has bidden farewell to his throne and crown. He has given up the honor afforded to him by ministers, kings and citizens. He has sacrificed the comfort of velvety eider downs and is now sleeping on sand and pebbles. My kindness and favor is proportionate to a person's sacrifice. One who burns the great desires of his heart, who does not act upon the demands of sin, and thus bears the sorrow of not sinning, shall be rewarded by the plentiful rain of My Mercy!"

The reason for narrating the incident of Hazrat Sultan Ibrahim bin Adham (Rahmatullah Alaihi) is his massive sacrifice, an entire kingdom, for the sake of Allah Ta'ala. He is that *Wali* whose tale was discussed by Allamah Aaloosi Sayyid Mahmood Baghdadi (Rahmatullah Alaihi) in his Tafseer Rooh ul Ma'ani. Thus, when mention of him is made in the commentary of the Holy Qur'an, why

should I not give preference to him? One who sacrifices his life for Allah Ta'ala will inevitably have his name mentioned in gatherings where Allah Ta'ala's name is mentioned. Tell me, is it not true that there are numerous kings who lie entombed in the bowels of the earth and whose remembrance has been erased from the minds of man? It is none other than a king, the caliber of Hazrat Sultan Ibrahim bin Adham (Rahmatullah Alaihi) who has been mentioned in his Tafseer by Allamah Aaloosi (Rahmatullah Alaihi) in the commentary of an Ayah of the Fourth Juz.

Miracles of Hazrat Sultan Ibrahim bin Adham (Rahmatullah Alaihi)

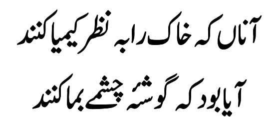
One day, Hazrat Sultan Ibrahim bin Adham (Rahmatullah Alaihi) was patching his clothes while sitting on the riverbank. A minister of Balkh happened to be passing by and thought to himself: "How foolish is this Mulla who has sacrificed an entire kingdom to sit here on the riverbank patching his clothes? Without doubt, this mulla is truly foolish." The derogatory thought was made *Munkashif* (was exposed) to Hazrat Sultan Ibrahim bin Adham (Rahmatullah Alaihi). Allah Ta'ala made him apprehend this thought of the minister. *Kashf*[1] is not a voluntary matter, it is only with the will of Allah Ta'ala that *kashf* occurs. Without Allah Ta'ala's permission, nothing can happen. Hazrat Sultan Ibrahim bin Adham (Rahmatullah Alaihi) immediately called the minister towards him and threw the needle with which he was stitching his clothes into the river. He addressed the fish in the river saying: "O fish bring back my needle."

Hazrat Maulana Rumi (Rahmatullah Alaihi) says, "A thousand fish, each with a golden needle in its mouth, came to the surface, offering it to Hazrat Sultan Ibrahim bin Adham (Rahmatullah Alaihi). Marvel at the new kingdom of the king of Balkh. Is sovereignty of the heart more excellent or that of this temporary world? When these thousands of fish with golden needles in their mouth appeared, he scolded them saying, "Bring back my own steel needle, for the usage of gold for this Ummah (community) is forbidden."

[1] A vision from the side of Allah Ta'ala.

The use of golden toothpicks, golden utensils, as well as golden cutlery is totally forbidden. The use of gold is not permissible for males. Even the use of silver is forbidden with the exception of a ring weighing less than 72 grams.

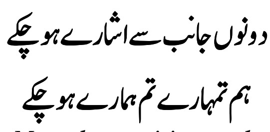
A little fish dived and returned to the surface with the steel needle he had thrown in. The minister upon witnessing this scene began crying, "I thought you to be a stupid Mulla, but in reality it was my loss in not recognizing such a great *Wali* like you. The fish, though belonging to the animal kingdom, recognized your position and served you, while I, a human being, failed to recognize your spiritual rank and behaved uncouthly towards you. I regarded you as a fool, but now I realize that not only do you possess an earthly kingdom but that your kingdom extends over the inhabitants of water as well. You are a king of the earth and oceans. Please share this connection with Allah Ta'ala that you possess with me." Hazrat Sultan Ibrahim bin Adham (Rahmatullah Alaihi) asked him to spend six months with him after which he became a *Wali* and returned home.



Your eyes have the alchemy that transforms earth into gold.
Cast upon me such a glance that will transform my baseness into gold.
Endow me with the treasure trove of Talluq-ma-Allah Ta'ala.

This was the poem that Hazrat Hafiz Shiraazi (Rahmatullah Alaihi) presented in the service of Hazrat Sultan Najmuddin Kubra (Rahmatullah Alaihi). His story also has a great lesson. Hafiz Shiraazi's father had seven sons of whom he was the one that spent all his time in the wilderness crying in the remembrance of Allah Ta'ala. He was restless in the search for Allah Ta'ala. Sultan Najmuddin Kubra (Rahmatullah Alaihi) was instructed by Allah Ta'ala in a dream to go and search for a servant of His who spends all his time crying in search of Him. "Go and guide him." At times, due to the sincerity of the Mureed, the Shaikh is sent to him. This is the mercy, the *Jazb* of Allah Ta'ala.

Hazrat Nizamuddin (Rahmatullah Alaihi) immediately set out for the home of Shaikh Shiraazi's father. On reaching there, he asked, "How many sons do you have?" "Six!" was the reply. "Bring them to me," he was instructed. Upon seeing them he asked, "Do you have any other sons?" "One more," was the reply, "but he has gone mad. All he does is roam the wilderness, crying profusely. He is totally useless. He is of no benefit at all to me; he hates all forms of worldly occupation. I know not in whose remembrance he sheds so many tears." "He is the one I am searching for. He is the one in whose service I have been sent by Allah Ta'ala", exclaimed Shaikh Najmuddin (Rahmatullah Alaihi). He went to the jungle and upon laying eyes on Hafiz Shiraazi (Rahmatullah Alaihi), he immediately recognized him:



Mutual recognition, made
We have become Yours, You have become Ours.

On seeing Shaikh Najmuddin (Rahmatullah Alaihi), Hafiz Shiraazi (Rahmatullah Alaihi) realized that Allah Ta'ala had accepted his heartfelt cry and sent someone for his guidance.

آناں کہ خاک را بہ نظر کیمیا کنند
آیا بود کہ گوشۂ چشمے بما کنند

Your eyes are the alchemy, that transforms earth into gold.
Cast upon me such a glance that will transform my baseness into gold.
Endow me with the treasure trove of Talluq-ma-Allah Ta'ala.

Shaikh Najmuddin Kubra (Rahmatullah Alaihi) replied:

نظر کردم نظر کردم نظر کردم

I have cast my glance! I have cast my glance! I have cast my glance!
It is for this very purpose that I have been sent.

Through his guidance, Hafiz Shiraazi (Rahmatullah Alaihi) became a renowned *Wali*.

Can a Layman Also Rise To The Position of The King Of Balkh?

Many people have in their hearts a kingdom, an empire of desire. They suffer from the disease of worshipping beauty to such an extent that they would be prepared to sacrifice an entire kingdom, if it were at their disposal, to acquire this fleeting beauty. It is only due to the fear of Allah Ta'ala that they make a deal with Allah Ta'ala by exclaiming, "O Allah Ta'ala, this beauty is comparable to the sun and moon but in order to win Your pleasure, I give her up. Her beauty has so captivated my heart that, were I to possess the Kingdom of Balkh, my heart's desire would be to exchange that Kingdom for her, but Your fear overwhelms me to the extent that I give her up. Though I have the means of acquiring her, it is Your fear that enables me to cast her aside. Neither will I look at her nor will I talk to her. I will not allow any form of Haraam pleasure to be imported by the *Nafs* (base desires)."

One who adopts such an attitude has, in reality, exchanged or rather sacrificed the kingdom of Balkh for Allah Ta'ala. Thus, one who abstains from admiring beautiful women and casts aside Haraam, even though he may be poor and absolutely penniless, will Insha-Allah be raised on the Day of Resurrection in the company of Hazrat Sultan Ibrahim bin Adham (Rahmatullah Alaihi). This is because he has sacrificed his desire, which is comparable to the kingdom of Balkh for the pleasure of Allah Ta'ala. Asghar Gondwi (Rahmatullah Alaihi) says:

توڑ ڈالے مہ و خورشید ہزاروں ہم نے

تب کہیں جا کے دکھایا رخ زیبا تو نے

Eclipsed a numerous suns and moons of beauty, we have,
Only through pain and sorrow of shedding sin,
Did we find Allah Ta'ala.

ہم نے لیا ہے داغ دل کھو کے بہار زندگی

اک گل تر کے واسطے ہم نے چمن لٹا دیا

A stain on the heart we have acquired by sacrificing the spring of life. For the sake of an eternal blooming rose, we have laid to waste the entire earthly garden.

For the sake of the blooming rose of Allah Ta'ala's nearness, have I ignored the worldly garden full of beauty, that beauty which upon reaching the grave will turn to dust. Listen now to a new couplet I have just composed:

Do not jeopardize following the path of the Beloved Prophet of Allah Ta'ala for beauty that fades and perishes. For a few moments of temporary pleasure with her who is destined to decay, decompose, and disintegrate, your eternal honor will be lost. The beauty is but a corpse, which will transform you into a corpse. Do not endanger your honor and reputation in both the worlds for this fleeting pleasure. If one fears worldly disgrace, imagine what disgrace will have to be endured in the Hereafter. Please, carefully, ponder over this!

خاک ہو جائیں گے قبروں میں حسینوں کے بدن

ان کے ڈسٹمپر کی خاطر راہ پیغمبر نہ چھوڑ

Mortal beauty does turn to dust in the grave
Let not their ever-changing colors, detract you from the path of the Prophet

Therefore, do not look at these walking wilting corpses that are destined to die. Tolerate the pain and sorrow of not looking. Why flee from such sorrow? Express and display love for such sorrow, for it is sorrow in the path of Allah Ta'ala, which is appreciated and loved by Allah Ta'ala. Is not that pain beloved which is loved by Allah Ta'ala? Such sorrow is not sorrow in reality, but is rather the expression of love along the path of Allah Ta'ala. When Allah Ta'ala is pleased, He endows the sweetness of Imaan. Express gratitude for such pain, such sorrow! When, without being observed by mere mortals, one succeeds

in this, express gratitude by saying these words, "O Allah Ta'ala, it is Your path; A single thorn along Your path is more valuable than all the beautiful flowers of the world; the sorrow along Your path is more precious than all the joys and pleasures of the world."

If one were to be pierced by a thorn along the path of Allah Ta'ala, all the flowers of the world's honor, though they address it with the mandatory guard of honor, the true honor and value of such a thorn can yet not be expressed as it deserves. If, by protecting oneself from lewd glances and sins, even an iota of pain and sorrow invades the heart, it is such blessed pain and sorrow that if all the joys and pleasures of the world were to greet such sorrow it cannot match the lofty position due to it, because it is pain and sorrow in the path of Allah Ta'ala. This is why the soul of Hazrat Yusuf (Alaihis Salaam) announced.

"O my Lord! Prison is not only desired, it is more beloved to me than that towards which the women of Egypt are calling me."
(Surah Yusuf, verse 33)

Ah! What will the condition of the gardens be of that path along which the prison are more than beloved? Friends! This subject of mine, of which I have been a teacher, is of a very lofty nature. Allah Ta'ala these days, is making (Shaikh) Akhtar discuss such an elevated subject upon which, if one were to practice, one will Insha-Allah reach the ultimate level of the Auliya-e-Siddiqeen after which the station of friendship of Allah Ta'ala ends. One will be entered in the category which is the highest that can possibly be attained.

Listen, now, to the effect of the sacrifices of Hazrat Sultan Ibrahim bin Adham (Rahmatullah Alaihi) as mentioned by Mulla Ali Qari (Rahmatullah Alaihi) in his Arabic commentary of Mishkaat Sharif. He writes that Hazrat Sultan Ibrahim bin Adham (Rahmatullah Alaihi) says, "While walking one day, I came across a wealthy young man who was sleeping after having drunk liquor. He vomited so much that flies started buzzing and hovering around him. His excessive spewing caused him to lose consciousness." Upon seeing him, initially, Hazrat Sultan Ibrahim bin Adham (Rahmatullah Alaihi) was very upset. The thought occurred to him that the very tongue that pronounces the name of Allah Ta'ala has been soiled by the impurity of liquor. He fetched a bucket of water and washed the vomit around his

mouth. He turned towards Allah Ta'ala with the following words: "O Allah, though he is unworthy and disobediently involved in sin, You are my friend and he is a servant of my friend. Because I consider him to be Your servant even though he is a sinner I will cast my attention on him, for he is nonetheless connected to You." The splash of cold water on his face immediately woke him up. He came to his senses and upon recognizing Hazrat Sultan Ibrahim bin Adham (Rahmatullah Alaihi), sat up saying, "Shaikh, you are such a prominent *Wali*, he who has given up the Kingdom of Balkh, yet you are tending to a miserable drunkard like myself." Shaikh replied, "Seeing you in this disabled state aroused compassion in me. I saw you in a state where flies were buzzing around you, but because you are a servant of Allah Ta'ala, I deemed it correct to serve you. He is truly a friend who, upon the foolishness and stupidity of his friend's son, instead of cursing him, makes *Dua* for him to be included among the list of friends."

He was very surprised and say, "I was always under the impression that men of Allah Ta'ala look down upon sinners. Today, have I come to realize that none are as compassionate upon sinners as the Ahlullah (saints). Please give me your hand, so that I can make Taubah (repentance), I will repent for my sins and become Bayat (pledge of allegiance) to you."

Hazrat Sultan Ibrahim bin Adham (Rahmatullah Alaihi) accepted his request for Bayat (pledge of allegiance) and guided him towards repenting his sins. At that moment, he received *Kashf* that this young man who had just repented had surpassed many Auliya of that period. He had, as yet read no *Ishraq* (optional prayer just after dawn), no *Tahajjud*, no recitation of the Holy Qur'an, no *Wazifas* but had reached a very high level of friendship of Allah Ta'ala.

جی اٹھے مردے تری آواز سے

The dead have sprung to life by hearing Your voice.

Hazrat Maulana Rumi (Rahmatullah Alaihi) says, "The Auliya of this age are like Hazrat Israfeel (Alaihis Salaam)." When Hazrat Israfeel (Alaihis Salaam) will blow the trumpet, the dead will come back to life. Similarly, through the companionship of the Auliya, dead hearts are revived.

ہیں کہ اسرافیل وقت اند اولیاء

مردہ را زیں شاں حیات ست و نما

Just as Israfeel will revive the dead, so too are the spiritually dead revived by the Auliya
Through their company, the heedless become Auliya

That night, Hazrat Sultan Ibrahim bin Adham (Rahmatullah Alaihi) was visited with a vision of Allah Ta'ala in a dream. He asked "O Allah Ta'ala! One of Your servants who was in the habit of drinking has become Bayat to me and has repented from his sins. Though he has yet, not read a single *Tahajjud*, made no *Tilawat* nor any *Zikr*; You have granted him an exceptionally high stage of friendship. How has he, purely on the basis of his Taubah, though he is bereft of any good actions, been elevated to such a high rank?" The reply came, "At the very moment My servant repents of his sins, he becomes beloved to Me." One who repents becomes the beloved of Allah Ta'ala instantly.
"O Ibrahim bin Adham, why have I made him such a great Wali? Listen!

اَنْتَ غَسَلْتَ وَجْهَهٗ لِاَجْلِىْ فَغَسَلْتُ قَلْبَهٗ لِاَجْلِكَ

You washed his face out of deference to his being My servant. I therefore, out of consideration for you, washed his heart. I have made apparent your miracle, for you are that servant of Mine who has sacrificed an entire kingdom to gain My love. Out of appreciation for the sacrifices you made, I have, while you were washing the mouth of this drunkard, washed his heart. He, whose heart is washed by Allah Ta'ala is not only relieved of the symptoms of spiritual diseases but is totally cured of them to the extent that these diseases do not reappear. Who can, thus, be a greater friend than one whose heart has been washed and cleaned by Me."

The lesson derived is the great effect of the company of the Ahlullah. The result of their struggle and sacrifice rubs off on their disciples enabling them to become Walis in a short period of time. Consider this example; One has a saving of ten thousand Dollars, the Zakaat on which becomes due in the month of Rabi-ul-Awwal (3rd

month of the Islamic calendar). During the month of Safar (2nd month, i.e. one month before Zakaat is due) one gains another ten thousand Dollars. When Rabi-ul-Awwal comes, one will have to give *Zakaat*, not on ten thousand Dollars but twenty thousand Dollars. Zakaat has become Wajib on the entire amount, even though the second ten thousand has only been in one's possession for a month. The fact is, the first ten thousand has made Mujahadah (striven) for eleven months. Through its companionship, the second amount also reaches maturity though only in a single month, Zakaat will, therefore, be compulsory on the entire amount of twenty thousand .Why is this so? The company of the wealth that had made *Mujahadah*, remaining in one's possession for eleven months, the blessing and acceptance of this companionship has made eligible by Allah Ta'ala the second ten thousand in a single month as well. Similarly, those *Auliya* who have made great sacrifices, struggled in the path of Allah Ta'ala, have in their company the effect of attracting Allah Ta'ala's mercy and quick acceptance, enabling those in their company to become instantly the friends of Allah Ta'ala.

The lesson we learn from this story of Hazrat Sultan Ibrahim bin Adham (Rahmatullah Alaihi), is that one can, due to the Suhbat of Ahlullah, reach one's destination, the path of Allah Ta'ala, in a short time.

آؤ دیارِ دار سے ہو کر گزر چلیں

سنتے ہیں اس طرف سے مسافت رہے گی کم

Come let us travel along the highway,
We have heard the journey will be shorter by this route.

My Shaikh, Hazrat Maulana Shah Abdul Ghani Saheb (Rahmatullah Alaihi) used to say, "O Hakeem Akhtar, the path to Allah Ta'ala is generally very difficult but due to the company of the Auliya, treading the path of Allah Ta'ala not only becomes easy but also pleasurable."

Allamah Aaloosi (Rahmatullah Alaihi), in his Tafseer Rooh-ul-Ma'ani, makes mention of Hazrat Sultan Ibrahim bin Adham (Rahmatullah Alaihi). He states that while making *Tawaaf* during Hajj, he begged of Allah Ta'ala, "O Allah Ta'ala, I ask You sinlessness. Make

me Ma'sum (sinless), so that I never commit any sin." A voice was heard from the *Ka'aba*, "O Ibrahim bin Adham, all of humanity asks of Me sinlessness. If I were to make everyone sinless and nobody commits any disobedience, then upon whom will I shower My grace and mercy?"

The Jazb of King Umra-ul-Qais (Rahmatullah Alaihi)

Maulana Rumi (Rahmatullah Alaihi) relates the story of another king who was made Jazb by Allah Ta'ala. His name was Umra-ul-Qais. He left his Kingdom in the middle of the night and went to a neighboring country. There he took up employment as a laborer making bricks, all the while covering his face with a veil. During the day, he worked with laborers making bricks and he spent his nights worshiping Allah Ta'ala. He worked for only one day, earning sufficient to buy food and spent the remaining six days of the week engaged in the Zikr of Allah Ta'ala.

One day, a strong wind blew the veil away enabling the laborers to see his face. How can the face of a King not be recognized? The laborers said amongst themselves, "This is no laborer, this is a very important person who has the look of royalty on his face." News of this reached the King of the host country who became perturbed. He came to where these people were working and asked all the laborers to move away leaving him alone with the veiled laborer. The king ordered him to remove the veil. In spite of being a king himself, he had no recourse but to obey the King in whose country he now found himself as a laborer. As soon as he removed the veil, the King said, "You are no menial laborer. Just as one *Wali* recognizes another, kings recognize kings. Your features and demeanor clearly indicate you to be noble and of royal descent. Please tell me the true purpose of your coming here, the reason for becoming a menial laborer?" He replied, "I have given up my Kingdom for the love of Allah Ta'ala and am worshipping Him in peace and tranquility here." The king then said to him, "Please accompany me to my palace, I will have you seated on the imperial throne." He then read this poem:

پیش ما باشی کہ بخت ما بود

جان ما از وصل تو صد جاں شود

O exalted person! Your staying with me will be the source of my good fortune.
My soul, by meeting you, has been blessed with a hundred lives.

ہم من و ہم ملک من مملوک تو

اے بہ ہمت ملک ہا متروک تو

I am now your servant, the kingdom too is at your service.
You are the epitome of courage.
You are he who has sacrificed the kingdom.
With the loftiness of your courage, a thousand kingdoms (can easily be given up.)

Dear friends, develop such courage that will enable you to give up every lewd desire. Instead of a physical kingdom, give up your evil desire's kingdom. Maulana Rumi (Rahmatullah Alaihi) says, "The king who had given up his Kingdom whispered something into the ears of the other king. One who is aflame with Allah Ta'ala's love, who sacrifices what he desires is granted such a heart which is consumed by the love of Allah Ta'ala. Such a person's words effectively penetrate and change other hearts. With this heartfelt pain and love, he whispered into the ears of the king. The other King then exclaimed, "Is there that much pleasure to be found in Allah Ta'ala's name?" He also decided to leave his kingdom, saying, "Come let us both go away to a third country where we will labor making bricks by day and spend our nights remembering Allah Ta'ala."

Maulana Rumi (Rahmatullah Alaihi) says that thousands of kingdoms have been offered in sacrifice to the Creator of kingdoms. It is a question of individual fate, whomsoever He wants, He attracts to Himself.

An Incident from the Mathnawi Regarding a Majzoob Shepherd

Pay heed to this case of *Jazb*. Hazrat Maulana Rumi (Rahmatullah Alaihi) mentions that there was a shepherd herding a flock of goats, he was made *Jazb* by Allah Ta'ala. While attending to his herd, he was preoccupied with Allah Ta'ala and began assuming a conversation with the Almighty. He used to say, "O Allah, if I were to find You, I would have served You. If You were to come to this hillock upon which I graze my goats, I would sweep the place whereupon You sit. I would have massaged Your hands and feet and would have given You my goat's milk to drink. I would have made dough by mixing flour with goat's milk to make *Roghni roti* for You. You may not have had the opportunity to comb Your hair for a very long time due to being occupied in controlling the universe. Thus, I would have cleansed Your head of all the lice therein. I would have sewn a nice cushion for You." (Shaikh-ul-Arab Wal Ajam Arifbillah Hazrat Aqdas Maulana Shah Hakeem Muhammad Akhtar Saheb (Damat Barakaatuhum) has rendered these simple words of the Shepherd into a poem- compiler.)

تجھ کو گر پاتا خداوندا مرے

دابتا ہر روز دست و پا ترے

Were I to locate You, My Lord and Master,
Daily would I have massaged Your hands and feet.

جس جگہ تو بیٹھتا اے شاہ جاں

روز دیتا شوق سے جھاڑو وہاں

Where You would have sat, O Beloved King of my soul.
Daily would I have with eagerness swept.

تیری گدڑی بھی سیتا اے خدا

ہر طرح خدمت کو میں لاتا

Even Your cushion would I have sewn. O Master!
In every possible way would I have been of service to You,

روغنی روٹی کھلاتا میں تجھے

آبِ شیریں بھی پلاتا میں تجھے

Fed You with Roghni-roti would I have.
With sweet water would I have quenched Your thirst.

اور پلاتا دودھ تجھ کو صبح و شام

بکریوں کا اپنی اے ربِ انام

At dawn and dusk would I have given You milk from my flock to drink, O Lord of mankind!

اے فدایت ایں ہمہ بزہائے من

اے بیادت ہیو ہیو ہائے من

My entire flock will be for You, were I to sacrifice
My cries while attending my flock is in reality not out of concern for the flock
But are my laments of sorrow in your separation.

One day, Hazrat Musa (Alaihis Salaam) happened to pass by and overheard these words from the shepherd. He immediately scolded him with these words. "O wretched person, what are you saying? By these words, you have become a non-believer, because Allah Ta'ala is pure of having a body. How can there be lice in His head if he possesses no head? Since He has no hands and feet, how is it possible for you to massage them? Without a stomach, how is it conceivable for you to feed Him? Since when is Allah Ta'ala in need of physical service, that you are offering it to Him? Allah Ta'ala is neither in need of food nor drink. He is independent of the service of man, immediately repent from these absurdities."

Taken aback by these words of Hazrat Musa (Alaihis Salaam), the shepherd tore his shirt in a rage of guilt and betook himself to the

wilderness out of fear. Allah Ta'ala revealed to Hazrat Musa (Alaihis Salaam): "Why did you separate My servant from Me? Ah! He was expressing his love. Why are you separating his love? Why are you separating My servant from Me, O Musa? Go and search for this servant of Mine. My Illustrious court desires to hear again his ecstatic words expressing love for Me. O Musa, the rules and ethics of intellect vary from the vogue of those whose intellect has been compromised by an excess of love for Me. To those who have, due to my love, torn to shreds their garments, do not give the command to darn and stitch. To those that are intoxicated and driven mad by My love, do not instruct with formality. Do not teach them the theme of leadership and guidance, for they are beyond becoming leaders and guides."

Let no one be assailed by the misconception that the command of *Deen* (religion) given by Hazrat Musa (Alaihis Salaam) was incorrect. It was totally in place, for Hazrat Musa (Alaihis Salaam) was a *Sahib-e-Shariah* (a person steadfast on the commands of Allah Ta'ala). He was endowed with the responsibility to instruct and implement a given *Shariah* (way of life). He was totally on truth. He was absolutely right for it was his binding duty as a messenger to prevent and put an end to such occurrences. Yes, what transpired here was a lesson on approach, taught to Him by Allah Ta'ala. This is how Allah Ta'ala guides and teaches His messengers. The lesson in this case was, at the initial stages of guidance and instruction; the approach must be one of softness, endearment, and love. He should have at first won him over with softness and then instructed him with the correct etiquette of imploring Allah Ta'ala.

Allah Ta'ala did not in any way prevent him from correcting and guiding this person. Allah Ta'ala merely corrected his approach and method of instruction, teaching him not to resort to haste in the process of reformation. One must at the same time consider what was the level of love possessed by the shepherd.

Hazrat Musa (Alaihis Salaam) went and searched for him. After this, the shepherd spent time in his company and was given *Tarbiah* (nurturing) that enabled him to become a great *Wali* (saint).

I am relating these incidents of Allah Ta'ala's attraction so that the manifestation of Allah Ta'ala's mercy may descend upon us in the

form of attraction, whereby our hearts and souls may be engulfed by His attraction, for we have repeatedly put our efforts and endeavors to the test. How often have we not repented of sin and how often has our Repentance not crumbled into a heap before us? We set out to hunt a deer but, alas, we find ourselves ensnared in the jaws of a wild boar. We are shackled by our *Nafs* (base desires) and are being battered and mauled with indignity and disgrace. We are struggling to free ourselves of its clutches but fail to do so. Therefore, friends, our last resort is to heed the advice of Maulana Rumi (Rahmatullah Alaihi) who wrote;

O my Purchaser
Your dominion over the attraction of beauties of the world, of wealth and fortune, of name and fame,
Over the attraction of power, play, politics and presidencies;
Over all these;
You dominion reigns supreme.
Him whom you select as Your own can thereafter be swayed by no entity in existence.

Since I am nobody's why should I be swayed by anybody?
Only His…! Only His…! Am I progressively becoming.

Hazrat Fudhail Ibn Ayyaaz
(Rahmatullah Alaihi)

In a like manner, another incident comes to mind; that of Hazrat Fudhail Ibn Ayyaaz (Rahmatullah Alaihi), a sinner and highway robber, who plundered passing caravans. On one occasion, he and his band of brigands were about to enter a house with the aim of looting it. As they stood on the enclosing boundary wall, they heard a *Wali* (saint) of Allah Ta'ala who was the resident of the house reciting the *Qur'an* in *Tahajjud* (optional prayer late at night). The verse that was instrumental in piercing the heart of Hazrat Fudhail Ibn Ayyaaz (Rahmatullah Alaihi) on the spot and attracting him to Allah Ta'ala was:



"Has the time not arrived for the believers, that their hearts melt with fear, by the remembrance of Allah Ta'ala?"
(Al Hadid 57:16)

He was immediately wounded with these words for the time of repentance had arrived.

حسن کا انتظام ہوتا ہے
عشق کا یوں ہی نام ہوتا ہے

This is the arrangement, organization of beauty,
This is how the name of love comes into being.

He, forthwith, descended from the wall and addressed Allah Ta'ala saying,, "O Allah Ta'ala, my heart has become soft, it has melted. The time for Your remembrance has arrived." He turned towards his band of brigands and informed them, "My heart has been captivated by my Allah Ta'ala, henceforth, I can now devote myself to none but Him." Immediately thereafter, he sought out wherever possible those whom he had held up or robbed and returned their possessions. Wherever he was unable to return the money, he fell at the owner's feet and begged to be forgiven and requested to be absolved of his responsibility until the Day of Judgment. His name is written with those who have reached the pinnacles of sainthood and his name is mentioned in the *Munaajat-e-Maqbool*, where the names of the *Auliya* (saints) of the four *Silsilahs*[1] appear. Today, his name is mentioned as an intermediary when petitioning Allah Ta'ala. By the grace of Allah Ta'ala, he was elevated from a position of baseness to sanctity of a very high caliber. Now listen to further incidents.

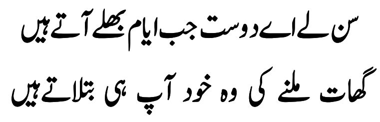
Nasooh

Hazrat Maulana Rumi (Rahmatullah Alaihi) narrates an episode in his *Mathnawi* of a handsome man but with an a faminine

[1] In Sufism, this means a chain of spiritual authorities which can be tracked back to Rasulullah (Sallallahu Alaihi Wasallam).

voice who led a sinful life. Some people's voices are naturally soft. In spite of being heavily built, the voice is nonetheless such that anyone hearing it will think it to be of a woman. There was an incident in Karachi regarding a telephone conversation; when the receiver answered the phone by saying 'hello', he was addressed as, "Daughter will you please call your father to the phone." He replied, "I am a son, not a daughter." The case of *Nasooh* was such. He did not have any facial hair either. Taking advantage of this, he took up employment in the Royal palace to bath and massage the queens and princesses. He usually wore a veil. In spite of his vocal problems, he was not lacking in terms of physical manhood. Due to his strength and vigor as well as the lustful desire within him, he surpassed all the other women employed to massage the royal ladies. They all, therefore, wanted to be massaged by him alone. They said, "We want to be massaged by this big lady that has recently arrived."

After massaging the ladies, he used to go to a desolate place close by and there profusely shed tears saying, "O Allah Ta'ala! One day death will come and claim me. How will I face You on that day?" On the one hand, he repented of his sins while at the same time, he continued massaging the royal ladies and thereby nourishing the desires of his *Nafs*. Maulana Rumi (Rahmatullah Alaihi) said that his *Nafs* had become so corrupt and degenerate that immediately after repenting, he returned to the same sin. He broke his repentance thousands of times, but ultimately the hour of *Jazb* arrived. When the day of *Jazb* comes, then the road opens by itself.



Listen O friend, when better days dawn,
Then opportunity itself comes knocking at one's door.

The day had arrived, the day Allah Ta'ala had chosen to attract him. Passing through the place where *Nasooh* usually retreated to make *Taubah* (repentance) was an *Arifbillah* (one acquainted with Allah Ta'ala's qualities). At this time, the need to go and cry and lament over his sins overtook *Nasooh*. He saw the *Arif*. That sinful and evil man

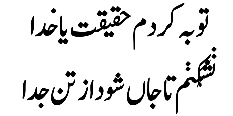
who pretended to be a woman approached the *Arifbillah* and said; "Please remember me in your *Du'as.*" Maulana Rumi (Rahmatullah Alaihi) mentions that the *Arif* lifted his hands and the *Dua* (supplication) reached the heavens. The time of *Jazb* had arrived and Allah Ta'ala's decision to make him a friend was at hand. Allah Ta'ala set in motion the means of his *Jazb* from the unseen.

On *Nasooh's* return, it was found that one of the young queen's necklaces was missing. A decision was taken to body search all the employees and strip them, if necessary, in order to find the necklace. One can well imagine what was *Nasooh's* condition when only eight to ten ladies were left to be searched. A great fear gripped his terror-stricken heart in anticipation of what would happen to him if he was caught. With tears rolling down his cheeks, he began begging and pleading silently with these words, "O Allah, if I am searched today and found to be a man, I will be buried up to my neck alive. The imperial dogs will be loosened to tear me to shreds. This will surely be the means of my destruction. Such a severe punishment will be meted out to me that is beyond my ability to bear." Listen now to the words with which he pleaded,

اے خدا ایں بندہ را رسوا مکن

گر بدم من سر من پیدا مکن

"O Allah Ta'ala, do not humiliate this servant of Yours. Today everyone is being searched; if I am found out, the King will pass on me no less than the death sentence. In spite of my unworthiness, disobedience and evil, You hide my secret behind Your veil of *Sattaariat* (concealment of sins) and grant me Your protection. If You do not conceal me behind Your curtain of *Sattaariat,* I will surely be punished in such a manner today that will be remembered by generations." In another couplet, he says,



As of now, I make a promise to You O Allah Ta'ala,

I am prepared to sacrifice my life but will not displease You.

گر مرا ایں بار ستاری کنی

توبہ کردم من زہر ناکردنی

I wish You to conceal me today, Hide my fault behind Your veil of Sattaariat.
As of today I repent of all sins, displease you... I will, no more.

If you forgive and save me today… For You my very life will I give but sin, O Allah Ta'ala, will I not commit.
Is there anyone in the gathering today who, due to the fear of Allah Ta'ala, can muster enough courage to sincerely address Allah Ta'ala in such a manner?
"O Allah Ta'ala, we are prepared to sacrifice our lives for You, we will displease You no more, no longer will we succumb to our *Nafs* (base desires)"

نہ دیکھیں گے نہ دیکھیں گے انہیں ہر گز نہ دیکھیں گے

کہ جن کو دیکھنے سے رب میرا ناراض ہوتا ہے

I will not look! I will not look! Never will I look at one,
Upon looking at whom displeases my Lord.

ہم ایسی لذتوں کو قابل لعنت سمجھتے ہیں

کہ جن سے رب مرا اے دوستو ناراض ہوتا ہے

We regard such pleasures as worthy of being cursed.
By which, O friends, my Lord becomes displeased.

Is there anyone who is prepared to make such a vow in this *Masjid* today?" "O Allah Ta'ala, we will give our lives, but will not commit such actions which provoke Your anger and Your displeasure. We will not listen to our enemy, the *Nafs* (base desires Who is there who will repeat with me today, who will say with me, "O Allah Ta'ala, we promise, as of today we will not displease You, even though it means

losing our lives. If staying away from sins means losing life, we will give up our lives but will not sin. We will not displease You. We will give up our lives and will recite this couplet:"

جان دی دی ہوئی اسی کی تھی

حق تو یہ ہے کہ حق ادا نہ ہوا

By giving up life, life that was granted by Him,
If the truth be told, we have still not fulfilled His right.

Nasooh then said, "O Allah! Your grandeur is very sublime. Even if we were to commit a sin in the presence of the Holy *Ka'bah***,** You have the power and strength to forgive. Compared to that, this sin of mine is nothing. Therefore, through the intermediary of Your Grandeur, forgive my sins."

اے عظیم از ما گناہان عظیم

تو توانی عفو کردن در حریم

A major sin committed in the vicinity of the Ka'aba
Is within your scope to forgive.

My sins... in the scheme... of your forgiveness... are insignificant.

Allah Ta'ala's mercy came into effect and he fell unconscious. The fear that gripped his heart made him fall senseless. In this unconscious state, Allah Ta'ala enabled him to witness paradise and hell. Meanwhile, the necklace was found in the possession of one of the serving ladies. The announcement to that effect was made while *Nasooh* was still lying unconscious and the royal ladies were trying to revive him. When he regained his senses, all the ladies apologized and asked for his forgiveness saying, "Forgive us for causing you such inconvenience that made you faint." He addressed the ladies thus, "O ladies, I am no longer able to serve you because the strength which I possessed has left me. Due to this unconsciousness, a weakness has overtaken and rendered me incapable of serving you anymore." What he meant was, "Allah Ta'ala has shown me *Jannah* and *Jahannam*, thereby making me unable to disobey Him any longer. Even if I desire

to disobey Him, His greatness, His grandeur has such a hold over me that I no longer have the initiative or courage to risk His wrath with my unlawful pleasures."

This brings to mind one of my couplets:

لذت عارضی ملی عزت دائمی گئی

By the acquisition of temporary pleasure,
I have lost permanent honor.

One of the meanings of *Nasooh* is pure, unadulterated. Thus, the name '*Nasooh*' was given to him because Allah Ta'ala wanted him to truly and sincerely repent. By the *Jazb* of Allah Ta'ala he became a *Wali* (saint). The necklace did not merely get lost. It was made to get lost.

میں خود آیا نہیں لایا گیا ہوں

محبت دے کے تڑپایا گیا ہوں

On my own, I have not come, but brought here I have been.
By being afflicted with love… restless, have I been made.

سمجھتا لاکھ اسرار محبت

نہیں سمجھا میں سمجھایا گیا ہوں

Attempting to understand… the numerous secrets of love…
I failed to fathom on my own, till with understanding…
I was endowed.

The necklace was made to disappear in order to make him lose his senses and witness *Jannah* and *Jahannam*. What, nonetheless, was the intermediary? What was it that clinched his attraction? The efficacy of an accepted *Dua* made for him by an *Arifbillah*. What had he asked of the *Arifbillah*? "Remember me in your *Duas*." He knew that through the *Dua* of the accepted servants, he would be accepted and that his work would be done. Allah Ta'ala then blessed him with the courage to repent and be steadfast.

Hazrat Bishr Haafi (Rahmatullah Alaihi)

Hazrat Bishr Haafi (Rahmatullah Alaihi) lived during the time of Imaam Ahmed Ibn Hambal (Rahmatullah Alaihi), the *Muhaddith* and *Imaam* of *Fiqh* (Islamic jurisprudence). He was afflicted with an addiction to liquor. One day, while intoxicated, he came across a piece of paper on which was written;

بسم الله الرحمن الرحيم

"In the name of Allah Ta'ala, Most Gracious Most Merciful."
(Al Fatiha 1:1)

Although he was in a state of intoxicated stupor, semiconscious and literally stark drunk, he nonetheless, quickly picked up the piece of paper, cleaned it, applied Itr (perfume) to it, and kissed it. He took it home placing it with respect on the highest shelf he could find. The same night, in a dream, he heard Allah Ta'ala telling him, "O *Bishr*, you were semiconscious, you were stark drunk but you picked up My name with great respect from the ground, perfumed and kissed it. At that moment you were not only unconscious of Me but were unconscious of the whole world. Though you were drunk on account of the liquor you drank, you nonetheless remembered Me. In lieu of that, as from today, I make you My *Wali* (saint) by attracting your soul to Myself."

After being blessed with the position of a *Wali*, he, one day, while reciting the *Qur'an*, came across the verse,



"Did I not make the earth a carpet?"
(An Nabaa 78:6)

Hazrat Bishr Haafi (Rahmatullah Alaihi) immediately removed his shoes and addressed Allah Ta'ala, "O Allah Ta'ala, I will not walk on Your carpet with my shoes." This is not a ruling of *Shari'ah* (religious law) but was a *Haal* (a condition) that came over Hazrat Bishr Haafi (Rahmatullah Alaihi). Allah Ta'ala appreciated his gesture of respect to the extent that the earth was given a command to swallow all forms of impurity so that the feet of Hazrat Bishr Haafi (Rahmatullah Alaihi)

would not be soiled. Wherever Hazrat Bishr Haafi (Rahmatullah Alaihi) went, if there happened to be any impurity laying there, the earth immediately split open and swallow it before he could come even close to it. This is the prize of sacrificing one's life for Allah Ta'ala. Allah Ta'ala himself bestows honor on such servants. This was a miracle granted to him by Allah Ta'ala.

Hazrat Bishr Haafi (Rahmatullah Alaihi) was attracted and accepted by Allah Ta'ala while in a drunken state. In spite of his intoxication, Allah Ta'ala accepted him. Allah Ta'ala is free of prejudice. He is not influenced by conditions or circumstances. He is never overcome or overpowered by situations. While Hazrat Bishr Haafi (Rahmatullah Alaihi) was sunk in the state of sin, Allah Ta'ala nonetheless descended His mercy upon him and elevated his status to that of a *Wali*. He was made a *Wali* of such high caliber that wherever he passed, the very earth opened and swallowed any such substance that could cause inconvenience to him and soil his feet.

Hazrat Bishr Haafi (Rahmatullah Alaihi) began attending the discourses of Imaam Ahmed bin Hambal (Rahmatullah Alaihi) out of regard for this knowledge and being a *Muhaddith***.** Imaam Ahmed bin Hambal (Rahmatullah Alaihi) was the compiler of *Musnad Imaam Ahmad***,** a famous book of *Ahadith***.** He used to teach *Hadith***.** On seeing Hazrat Bishr Haafi (Rahmatullah Alaihi), Imaam Ahmed bin Hambal (Rahmatullah Alaihi) routinely used to stand up even though Hazrat Bishr Haafi (Rahmatullah Alaihi) was not a scholar. On one such occasion when Imaam Ahmed bin Hambal (Rahmatullah Alaihi) began to stand up, his student objected by saying, "*Hazrat,* you are a *Muhaddith* while he is not even a scholar. Why then do you stand up for him?" He replied, "I am a scholar of books, but he is a scholar of Allah Ta'ala; he knows Allah Ta'ala. What do you know of his status?"

My dear friend, the road is open to all of us. Anyone can become a *Wali*; it is ambition and desire on our part that is lacking.

Hazrat Junaid Baghdadi (Rahmatullah Alaihi)

Now listen to the incident of *Jazb* regarding the great *Shaikh*, Hazrat Junaid Baghdadi (Rahmatullah Alaihi)**.** He earned his livelihood as a professional wrestler. As was the norm, the King of

Baghdad announced one day, "Today, Junaid Baghdadi will demonstrate his powers as a wrestler, is there anyone to challenge him." An elderly *Sayyid* (Blood descendant of Prophet's family) shakily stood up with his neck quivering and said, "I will enter the bout with him." The spectators could not restrain themselves; they burst out howling with laughter, clapping their hands. The King was bound by his word. How could he stop someone who of his own free will was prepared to enter the ring. He was between sixty and sixty-five years old. When Hazrat Junaid Baghdadi (Rahmatullah Alaihi) entered the ring, he was dumbfounded, as was the King and all the spectators who were present. The single thought that occupied their minds was, "How will this old man be able to fight?"

When the old man entered the ring, he addressed Hazrat Junaid Baghdadi (Rahmatullah Alaihi) with these words, "Lend me your ears O Junaid." He then whispered, "I know it is not possible for me to win this bout against you, but I am *Sayyid*, I am descendant of the Messenger (Sallallahu Alaihi Wasallam). My children are starving at home. Are you prepared to sacrifice your name, your honor and position for the love of Allah's Messenger (Sallallahu Alaihi Wasallam) and loose this bout to me? If you do this, I will be able to collect the prize money and thereby have the means to feed my children and myself for an entire year. I will be able to settle all my debts and above all these, the Master of both the worlds will be pleased with you. Are you, O Junaid not willing to sacrifice your honor for the sake of the children of Messenger (Sallallahu Alaihi Wasallam)?"

Hazrat Junaid Baghdadi (Rahmatullah Alaihi) pondered about the proposition, "Today I have an excellent opportunity."

محبت کی بازی وہ بازی ہے دانش

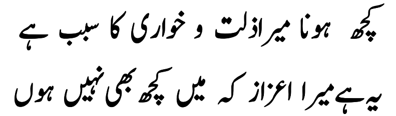
کہ خود ہار جانے کو جی چاہتا ہے

The battle of love is such,
Whereby one desires one's own defeat.

In a display of fervor, Hazrat Junaid Baghdadi (Rahmatullah Alaihi) executed a couple of maneuvers, demonstrating his prowess so

that the King did not suspect any conspiracy. Hazrat Junaid Baghdadi (Rahmatullah Alaihi), with a great display of antics, did not use his strength and allowed himself to be dropped. The *Sayyid* mounted his chest thus entitling him to the prize. That night, Hazrat Junaid Baghdadi (Rahmatullah Alaihi) saw the Messenger of Allah Ta'ala in a dream who said, "O *Junaid*, you have sacrificed your honor, your nationally acclaimed fame, your name and position which was heralded throughout Baghdad in an expression of your love for my children who were starving. As of today, your name is recorded in the register of the *Auliya* (saints)."

Thereafter, this great wrestler defeated and annihilated his *Nafs* (base desires). An announcement was once made for the worst, the lowliest person in a *Masjid* to leave that *Masjid*. It was none other than Hazrat Junaid Baghdadi (Rahmatullah Alaihi) who stood up and said, "I am the worst of all people, I am the greatest sinner." When this demonstration of Hazrat Junaid Baghdadi's (Rahmatullah Alaihi) humility was brought to the attention of his *Shaikh,* he said, "*Aah!* This is what has made Junaid, Junaid. In spite of being who he is, he regards himself as nothing, as nobody."



Being somebody is the cause of my dishonor and ignominy. This is my honor that I am absolutely nothing.

The greatest *Faqiri* is self-annihilation, to quell all base desires. To subdue *Bah* (lewd desires) as well as *Jah* (desire for name, fame, pride, etc). These two basic desires that nourish the *Nafs* (base desires) and distance one from his Creator need to be cured. Be on guard and overpower both *Jah* (lewd desires) and *Bah* (desire for name, fame, pride etc.).

The Famous Poet Hafeez Jhonpuri (Rahmatullah Alaihi)

During the period when Hazrat Dr. Abdul Hayy Saheb (Rahmatullah Alaihi), the *Khalifah* of Hazrat Thanwi (Rahmatullah Alaihi), was residing in Jhonpur, a person came to him and said, "I know you to be an academic who acquired his B.A. and L.L.B. degree at Aligarh University. How then is it that you are wearing this long *Kurta* and round *Topi*? Why do I see great scholars coming to sit in your gatherings? Is there hope of a drunkard like me becoming a *Wali* (saint) like you?" Hazrat Dr. Abdul Hayy Saheb (Rahmatullah Alaihi) replied, "Go to *Thana Bhawan,* the place where I received my nurturing. He who polished and groomed me is none other than Hazrat Maulana Ashraf Ali Thanwi Saheb (Rahmatullah Alaihi)."

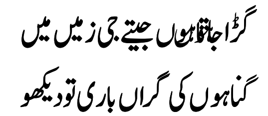
This person immediately set out on a journey and presented himself in Hazrat Thanwi's service. Before becoming *Bayat* (pledge), he shaved his beard which had grown to a stubble. He was asked by Hazrat Thanwi (Rahmatullah Alaihi), "Why did you shave your beard when you have come here to repent." He replied, "You are *Hakeem-ul-Ummah* (the physician of the *Ummah*) while I am *Mareez-ul-Ummah* (a patient of the *Ummah*). I wanted you to see me as I am, in my state of sickness. Insha-Allah Ta'ala, from now on, no blade will ever touch my cheeks."

He became *Bayat* and returned to Jhonpur. He kept a beard, gave up liquor, and became a great *Wali* of Allah Ta'ala. My Shaikh and Murshid, Shah Abdul Ghani Saheb (Rahmatullah Alaihi) reported that three days prior to his death, this poet was overtaken by a state of fear and crying. He rolled from one wall to the other in the courtyard of his house, as he was overtaken by agitation and restlessness. Then, in a state of lament he departed. Such fear of Allah Ta'ala possessed his heart that he became a martyr. One whose life is lost due to the fear of Allah Ta'ala dies as a martyr. By Allah Ta'ala's *Jazb,* he became a *Wali*, for it was Allah Ta'ala alone who guided him. These are the three couplets he added at the end of his *Diwaan* (compilation of his poetry). They are such verses whose every word is soaked in pain and love:

مری کھل کر سیہ کاری تو دیکھو

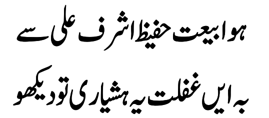
اور ان کی شان ستاری تو دیکھو

Open your eyes and see the extent of my evil deeds,
Perceive the splendor wherewith He veils human faults.



Stumbling and falling to the ground,
Look at the heavy load of sins I bear.

Now listen to the third couplet, which is the gist and essence of the entire composition.



Hafeez became Bayat to Ashraf Ali
From heedlessness he awoke, look at this intelligence.

These three couplets were repeatedly quoted by my Shaikh, Hazrat Shah Abdul Ghani Saheb (Rahmatullah Alaihi).

The Master Poet Jigar Muradabadi (Rahmatullah Alaihi)

Jigar Muradabadi's name is famous in the Indian subcontinent. He was a habitual drunkard and it took two people to carry him onto the stage to recite his poetry. Meer Saheb (One of *Shaikh's* disciples) had the opportunity of seeing him. He was gifted with such a serene voice that, as soon as he began reciting, the entire crowd was totally transfixed. Even while in the state of sin, he felt regret because he had been destined to be a *Wali*. This is also one of the signs of *Jazb*, where one feels regret and guilt of undertaking actions against the *Shariah* (religious rulings).

About an hour before sunrise, the sky is covered in the warmth of the ensuing dawn. One whom Allah Ta'ala wants to make His, whom He wants to attract, even in the darkness of sin experiences severe regret. Such a person addresses himself thus, "I am mean and wicked, I lack any sense of shame and honor to be leading such a sinful life." This shame and regret will someday have its effect. *Jigar,* thus, wrote the following couplet in his *diwaan* (compilation of his poetry).

پینے کو تو بے حساب پی لی

اب ہے روز حساب کا دھڑکا

Drinking! Without limit I have.
Now I fear the Day of Reckoning.

This fear that possessed him, the fear of Allah Ta'ala was the inception of *Jazb*. He asked Khwajah Aziz-ul-Hasan Majzoob (Rahmatullah Alaihi),"You are a deputy collector, but are dressed in a long *Kurta* (shirt) with a round *Topi* on your head, wearing your trousers well above your ankles and walking around with a *Tasbeeh* in the hand. From where have you acquired this *Buzurgi* (piety)?" He replied, "This is all due to the blessing of Hakeem-ul-Ummah Mujaddidul Millah Hazrat Maulana Shah Ashraf Ali Saheb Thanwi (Rahmatullah Alaihi)." He then asked whether a drunkard like himself could also go there. The reply was, "Definitely!" But he said, "I will continue drinking liquor even there. Will *Shaikh* allow me and my liquor in the *Khanqah*?"[1] Hazrat Khwajah Saheb (Rahmatullah Alaihi) replied, "I will enquire and let you know." He went to *Thana Bhawan* and mentioned to Hazrat Hakeem-ul-Ummah (Rahmatullah Alaihi), that Jigar, the famous Indian poet, wanted to come and spend time in the *Khanqah* but insists that he will drink liquor here as well. Hazrat Thanwi (Rahmatullah Alaihi) asked what reply he had given, Hazrat Khwajah Saheb (Rahmatullah Alaihi) replied, "I told him this will be difficult in the *Khanqah*." Hazrat Thanwi (Rahmatullah Alaihi) then said, "Khwajah Saheb you gave the incorrect answer. Now go and convey

[1] A place for spiritual reformation

Ashraf Ali's Salaam to him and tell him that if the Messenger of Allah Ta'ala could entertain as his visitors the unbelievers, why will I not entertain a believer in my home. He will be given a separate room, thereafter it is between him and Allah Ta'ala. The *Khanqah,* on the other hand, is a National Trust, I cannot allow him to drink there." On hearing this reply, *Jigar* began crying and said, "Ah! I was unaware that the *Auliya* are such compassionate people."

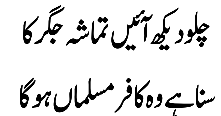
He went to *Thana Bhawan* and requested Hazrat Thanwi (Rahmatullah Alaihi) to make four *Duas* for him:

1. That I may give up drinking because an entire lifetime has gone by in this state and my drinking knows no limits.
2. That I keep a full shar'ee (conforming to religious law) beard.
3. That I am blessed with performing *Hajj* (pilgrimage).
4. That my death be on Imaan (Faith).

These are the four *Duas* (supplications) for which Hakeem-ul-Ummah (Rahmatullah Alaihi) raised his hands. The *Duas* of one's *Shaikh* are more effective than general *Duas*. He had these *Duas* made for him, returned home, and gave up drinking as a result of which he became seriously ill. The national board of doctors came to the conclusion that if *Jigar* did not resume drinking, he will die. They said to him, "*Jigar Saheb!* You are a 'National Trust', your life is very beloved to us therefore resume drinking even a little, otherwise you will die." *Jigar Saheb* asked, "If I continue to drink, how long do you estimate I will live." The doctors replied, "You will live between eight to ten years longer." Thereupon, he stated, "You are encouraging me to continue drinking and live for another ten years in the shadow of Allah Ta'ala's wrath and anger. Better than this, is that I give up liquor and die right now in the shadow of Allah Ta'ala's mercy. My soul will leave this earthly body. This is about all that can happen by my leaving liquor. My soul will leave my body to which I say, "*Labbaik*" (I am present and willing to embrace death by giving up drinking. I am present and willing to come into the shadow of Your mercy, O Allah Ta'ala). Continuing to sin will mean spending my life in Your displeasure, wrath and anger. If I were to continue drinking how much

longer will I live? That day will surely come when I must die." The doctors said, "To this, we have no reply."

When anyone takes upon himself the sorrow of leaving or giving up sin, Allah Ta'ala's help draws near. In spite of the doctors diagnosis that giving up liquor will be the cause of death, *Jigar's* health was restored. *Jigar* then left from Bombay for *Hajj* (pilgrimage) and laid the foundation of the growth of his beard. The entire journey lasted four months within which his beard grew to the required fist length. On his return, he saw himself in a mirror. Where do *Hajees,* during their long and arduous journey, have time to look into a mirror? Upon seeing himself with a beard, he recited a couplet. The same couplet he had composed in Bombay, a *Tangawala* (one who drives a horse cart) while transporting *Jigar* was reciting in the city of *Meerath*"



Come, let us go and see, the spectacle of Jigar.
We have heard that that kaafir[1] will become a Muslim.

The *Tangawala* kept on reciting this couplet while *Jigar* listened to it and cried thinking, "this couplet composed in Bombay is being recited even here." All the *Duas* save one had already been accepted, this was death on *Imaan* (faith). He had hope in the fourth *Dua* also being accepted since; Allah Ta'ala in His infinite mercy had accepted the first three *Duas***.** Insha-Allah Ta'ala, this *Dua* is also accepted on his behalf.

Peer-e-Changi (The Musician and Singer)

Hazrat Maulana Rumi (Rahmatullah Alaihi) has written the story of a proficient violinist gifted with a harmonious voice in the *Mathnawi***.** His musical performances were so captivating that he was at all times surrounded by his fans of men, women, youth and children. He was showered with gifts and money was literally rained down upon him. As the years went by, old age caught up with him and he began to lose the golden chords of his once captivating and melodious

[1] Kaafir in this context means a sinner.

voice. The crowds that thronged around him began to flee away. None were now prepared to listen to the rasping voice of this old man. The former presents, the coins that were lavished on him were no more. Nobody cared a whit about him. He reached a dire stage where even food was difficult to obtain and thus reached the threshold of starvation. In this condition, he betook himself to the cemetery of *Madinah Munawwarah*. He laid down on a dilapidated grave and began hymning his tale to Allah Ta'ala.

He played the violin and sang away, complaining to Allah Ta'ala thus, "O Allah Ta'ala, when my voice was accentuated with sweetness, your servants lavished me with *Halwa* (sweetmeats). Men and women, young and old, all thronged around me. Now that my voice has degenerated, now that the sweetness is no more, Your creation have displayed undignified ingratitude and treachery towards me. I have become despondent of the entire creation and have laid myself at Your threshold, at Your door; my voice will be heard by non besides You in this graveyard. If a child succumbs to a stroke, becomes lame, blind or incapacitated in any way, the parents do not reject him. You are my Creator, besides You there is now none to purchase my voice. I am, therefore, sounding my voice to none besides You today. I am at the disposal of Your pleasure. If You will, You can burn me. If You will, You can cause me to sleep away in this grave. I am already lying in this grave, if You will, You can remove my soul in this state of hunger, there will be no need for anyone to prepare a grave for me."

According to the narration of Hazrat Maulana Rumi (Rahmatullah Alaihi), Allah Ta'ala informed Hazrat Umar (Radhiallahu Anhu), who at that time was the *Khalifah*, of his condition in a dream. "O *Umar*! One of my servants is lying in a grave. He has lived a life of sin. He has a violin in his hand and is singing his tale of sorrow to Me. Go and convey My *Salaam* to him and fix a monthly stipend for him from the *Bait-ul-Maal* (state treasury). Tell him, "Allah Ta'ala has purchased your rasping voice. In future, there will be no need for you to beg, there will be no need for you to resort to the violin anymore."

Hazrat Maulana Rumi (Rahmatullah Alaihi) says Hazrat Umar (Radhiallahu Anhu) went and began inspecting the cemetery. On reaching the grave wherein this person was lying, the violinist

immediately began shivering from fear. This was because of the awe Hazrat Umar (Radhiallahu Anhu) commanded. I have heard from my *Shaikh* that on one occasion, Hazrat Umar (Radhiallahu Anhu) was walking while a group of companions were following behind him. As soon as he turned around, they all fell on their knees due to his presence which was so awe-inspiring. Thus, the elderly musician began shaking with fear. Hazrat Umar (Radhiallahu Anhu) said to him, "Do not fear. I have come to convey the *Salaams* and message of Allah Ta'ala to you. Allah Ta'ala has commanded me to convey His *Salaam* to you and has sent me with the message that a stipend be fixed for you. Every month, you will be allotted an amount from the state treasury. Now there is no need for you to be concerned and worried."

Peer-e-Changi immediately picked up a stone and smashed his violin to smithereens. He re-confirmed his Islam at the hands of Hazrat Umar (Radhiallahu Anhu) and addressed him thus. "O Umar, I want you to bear witness to the fact that from today, I will not commit a single act of disobedience. How can I displease Allah Ta'ala who, in spite of my impudence, in spite of my evil actions, in spite of my playing the violin, has showered such mercy upon me. He has sent you, the *Khalifah* of the *Ummah*, such an illustrious person upon whose acceptance the very angels were rejoicing. He has sent you to such an unworthy, such an undeserving soul like myself, with His *Salaams* and He is at the same time fixing an allowance for me from the state treasury. How can I ever displease such a kind and benevolent Allah Ta'ala?"

At this point, my Shaikh, Shah Abdul Ghani Phoulpuri (Rahmatullah Alaihi) used to recite a couplet from the *Mathnawi* with great rapture. I will recite that couplet in the same manner as was his custom. My *Shaikh's* manner, as well as the couplet, has within themselves the effect of *Jazb*. When an openly disobedient sinner like the violinist repented and became a *Wali* of Allah Ta'ala, Hazrat Maulana Rumi (Rahmatullah Alaihi) presented this couplet:

پیر چنگی کے بود خاصِ خدا

When was it possible for this violinist
To become the special servant of Allah Ta'ala?

While reciting this couplet, my *Shaikh* used to wave his hands in this manner.

پیر چنگی کے بود خاصِ خدا

حبذا اے جذبِ پنہاں حبذا

When was it possible for this violinist,
To become the special servant of Allah Ta'ala?
O Allah! Millions upon millions of praises are due to Your quality of Jazb,
That attracted his soul in this hidden manner.

This is why he betook himself to the graveyard, in Your remembrance, otherwise, how could he resort to Your remembrance. This couplet was recited by my *Shaikh* with great ecstasy.
When can a violinist become the intimate friend of Allah Ta'ala? "O Allah Ta'ala, untold praises are due to Your attribute of *Jazb* (attraction). It is by the splendor of Your fantastic quality of *Jazb* (attraction) that he was delivered to You. When You will, a non-believer of a hundred years can become the pride of the *Auliya* (saints)."

جوش میں آئے جو دریا رحم کا

گبر صد سالہ ہو فخر اولیاء

When the river of Allah Ta'ala's mercy flows,
The disbeliever of a hundred years becomes the pride of the Auliya (saints).

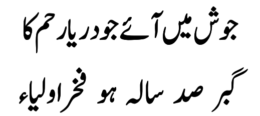
An Incident during the Time of the Great Saint, Hazrat Abdul Qadir Jilani (Rahmatullah Alaihi)

Hazrat Abdul Qadir Jilani (Rahmatullah Alaihi) was commanded in the dead of night to go from Baghdad to Mosul. He arrived at Mosul where an Abdaal was in throes of death. All the other Abdaals of the time were also present. Khwajah Khizr (Alaihis Salaam) performed the Janaza Salaah (prescribed prayer for the deceased).

Hazrat Abdul Qadir Jilani (Rahmatullah Alaihi) was the Ghauth. The Ghauth is granted a special time of closeness to Allah Ta'ala daily which is enjoyed by no one else in the world. When that moment of special proximity arrives, he enquires of Allah Ta'ala who is to replace the Abdaal that has just passed away? Who is to occupy the vacant seat of that Abdaal?

This brings to mind something of a lighter note. A simple villager began claiming to have become an Abdaal, whereas one who really is an Abdaal will not advertise the fact. He was but a fraud. When Hazrat Hakeem ul Ummah Thanwi (Rahmatullah Alaihi) was informed that an individual in a certain village is claiming to be an *Abdaal*, he responded by saying, "One who claims to be an *Abdaal* and haughtily as well, can never be one." He said, "Yes, previously he was ghost (meat) 'Ab' (now) he has become 'daal' (lentils)." In short, due to the evil influence of pride he has become "Ab-daal" (now became lentils); he has dropped in rank or position.

Hazrat Abdul Qadir Jilani (Rahmatullah Alaihi) was instructed to go to a particular locality in which there was a Christian priest worshipping in a church and according to his faith wearing a crucifix. Shaikh was ordered to go and order him to break the crucifix in order to become the possessor of the light of guidance and recite the Kalimah (Shahadah). He was to thereafter invest him with the rank and responsibility of an *Abdaal* and place him, who is at the moment in a state of disbelief, on the elevated seat of that Wali of Allah Ta'ala that stands vacant.



When the river of Allah Ta'ala's mercy flows,
The disbeliever of a hundred years, becomes the pride of the Auliya (saints).

Hazrat Abdul Qadir Jilani (Rahmatullah Alaihi) approached him in the church and asked him to quickly repent from his Christian faith. Shaikh informed him that besides Islam, no other faith is acceptable. In the Court of Allah Ta'ala, Islam is the only valid creed.

Whoever chooses any religion besides Islam, it will not be accepted of him. Besides Islam, other religions are not in the least acceptable to Allah Ta'ala, whether it be Christianity, Judaism, Hinduism, or any other. Every creed, belief or ideology besides Islam is rejected.

وَمَنْ يَّبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ

If anyone desires a religion other than Islam (submission to Allah Ta'ala) never will it be accepted from Him.
(Al Imran 3:85)

He immediately accepted Islam and cast his former creed to the winds. What prompted him to readily renounce that which was the fountainhead of his existence for so long? What urged him to eagerly accept that which he had regarded as an anathema until that moment? It was nothing but the capacity to accept Hidayah (guidance) which Allah Ta'ala had imbued within his heart. He, thereupon, enquired "What must I read." He was told to recite the Kalimah Shahadah and that it was now incumbent to have faith in the Apostleship of Muhammad (Sallallahu Alaihi Wasallam) which does not detract from belief in the Prophethood of Hazrat 'Isa (Alaihis Salaam) and all the Prophets who preceded him. To believe in them is compulsory upon us. To insult or defame any Prophet is Haraam (unlawful) and an act of *kufr* (disbelief), but in terms of abiding by the commands of Prophethood, it is only the canon of Muhammad (Sallallahu Alaihi Wasallam) that is valid. The codification of laws promulgated by him are valid till the Day of Judgment. Anyone who rejects the finality of his Prophethood is a disbeliever and will become accursed. The priest subsequently recited the Shahadah and asked what should be done henceforth. He was informed that an *Abdaal* has passed away and that he was the chosen successor of that saint.

سن لے اے دوست جب ایام بھلے آتے ہیں

گھات ملنے کی وہ خود آپ ہی بتلاتے ہیں

Listen O friend, when better days dawn,
Then opportunity itself comes knocking at one's door.

An Incident Regarding Jazb on a Lighter Note

We pray that Allah Ta'ala, through His mercy, grants us His attraction. Some people do not understand the meaning of *Jazb*. There was a simple villager who daily implored Allah Ta'ala to attract him. A person with a macabre sense of humor happened to overhear him and decided to sit, equipped with a rope, in the tree under which the villager sat soliciting the attraction of Allah Ta'ala. When this simple soul sat as usual and began begging Allah Ta'ala to draw him, the joker lowered the rope and with an amazing voice instructed the villager to put the rope around his neck since his *Dua* had been accepted. In a burst of sheer joy, he did as instructed, thinking the journey will end in a jiffy. When the smart alec began pulling, he experienced the stifling effect of the rope tightening around his neck and his eyes began popping out. He then said, "O Allah Ta'ala, I am unable to tolerate Your attraction. I was unaware of the pain and inconvenience inherent in Your attraction, this stifling pain and the popping out of my eyes will be the death of me. I now prefer that You let me remain a *Salik*, do not attract me with your *Jazb*."

The joker sitting in the tree began to split his sides with laughter and released the rope whereupon the poor villager cast the rope from his neck and hastily took to his heels. Hazrat Hakeem-ul-Ummah (Rahmatullah Alaihi) mentioned that this incident terrified him to the extent that he dared not even cast his gaze upon the tree, in fear of possibly being attracted once more.

The Jazb of a Drunken, Wealthy, Young Man

A handsome, wealthy, young man lay drunk, almost unconscious, on the banks of the Nile River. On the other bank of the Nile Hazrat Zun Nun Misri (Rahmatullah Alaihi) was busy washing clothes. He noticed a tortoise crawling up the riverbank, having swam across the river. No sooner did he wonder why the tortoise had come to this side of the bank than he saw a scorpion, a big black scorpion hurrying from the undergrowth. It mounted the back of the tortoise which immediately swam back to the opposite bank. Realizing that some amazing incident was being orchestrated from the unseen world, he boarded a boat and rowed alongside the tortoise. The tortoise swam

with the scorpion riding on its back. What distance did the scorpion travel to find a means of conveyance awaiting its arrival? This is the doing of Allah Ta'ala.

حسن کا انتظام ہوتا ہے

عشق کا یوں ہی نام ہوتا ہے

This is the arrangement, organization of beauty,
This is how the name of love comes into being.

سن لے اے دوست جب ایام بھلے آتے ہیں

گھات ملنے کی وہ خود آپ ہی بتلاتے ہیں

Listen! O friend when better days dawn,
Then opportunity itself comes knocking at one's door.

The tortoise crossing the river reaches the other bank with the mounted scorpion. Hazrat Zun Nun Misri (Rahmatullah Alaihi) saw a poisonous snake approaching a young man who was senselessly lying on the ground, with only about a meter distance between them. The scorpion jumped and stung the snake in its hood killing it on the spot. The snake lay dead while the scorpion recuperated on the back of the tortoise from its great effort of traveling such a great distance and having stung the snake with such ferocity. Hazrat Zun Nun Misri (Rahmatullah Alaihi) saw the young man coming out of his stupor. Upon opening his eyes, he saw taken aback by seeing Hazrat Zun Nun Misri (Rahmatullah Alaihi) standing before him. He asked, "Shaikh, you are such a great *Wali* (saint) of Allah Ta'ala, you are amongst the leaders of the *Auliya* (saints) of Egypt, what are you doing here, next to such an evil drunkard like myself?" Shaikh replied, "Son, listen to me, you were drunk, laying completely stupefied, totally senseless but in order to save your life, Allah Ta'ala has brought into play so many different means. Listen to His call of mercy."

He asked the *Shaikh* what had happened. Hazrat Zun Nun Misri (Rahmatullah Alaihi) explained; "The snake you see laying dead before you was only one meter away when this scorpion mounted on the back of this tortoise came from the other side of the Nile to your

rescue. By the command of Allah Ta'ala, the tortoise had become the means of its conveyance. This scorpion came and challenged your enemy. It stung the snake, killing it and Allah Ta'ala thus saved your life. You were heedless of Allah Ta'ala but He did not turn His attention away from you. You had forgotten Allah Ta'ala but Allah Ta'ala is aware of you." By seeing all the means resorted to in order to save him, the young man began to cry. He said, "*Shaikh*, give me your hand, I repent and will never touch another drop of liquor."At that very moment, Allah Ta'ala made him a very great *Wali* (saint).

All these incidents mentioned to you have not been taken from the Urdu Digest but are found in reliable scholarly works of Muslims.

Chapter – V

Towards Attaining Jazb

The Meaning of Allah Ta'ala's Names

Al-Aziz (العزيز)

The Mufassireen (Scholars of Qur'an) and Muhadditheen (Scholars of Ahadith) have translated Al Aziz as,

اَلْقَادِرُ عَلٰى كُلِّ شَىْءٍ وَلَا يُعْجِزُهُ شَىْءٌ فِى اِسْتِعْمَالِ قُدْرَتِهٖ

"He who has absolute power over everything. And nothing can detract or prevent Him from fulfilling his intention or be an obstacle in the use of His power."

In terms of Arabic grammar, this sentence is (النكرة تحت النفى) which denotes generality and total inclusiveness. In other words, there is absolutely nothing in existence over which the absolute power of Allah Ta'ala does not reign. No power or strength can intervene in the will or decision of Allah Ta'ala, nor can anyone interfere, hinder or become a barrier in the execution of the power of Allah Ta'ala. May Allah Ta'ala, through His Mercy, will for us guidance and make us His *Auliya*. This, Insha-Allah is the sum total of our success. Any form of change in the intention or decree of Allah Ta'ala is inconceivable and totally impossible. Whatever Allah Ta'ala decrees is, indeed, necessary and compulsory. Change, therefore, even by an iota except by His will, is utterly impossible. It is, therefore, an immense blessing of Allah Ta'ala to make us aware of this quality of His. This is ample proof that Allah Ta'ala wants to endorse us with this treasure. If a father does not want to give his children something, he will naturally not mention or bring to their attention that which he wants to keep hidden from them. Allah Ta'ala has informed us of every aspect of His infinite treasures, which he wants to grant us. Even if Allah Ta'ala makes every individual in the world a *Wali* (saint), the inexhaustible treasures of Allah Ta'ala cannot be diminished by even a millionth of a millionth fraction (by even an iota).

Al-Kareem (الکریم)

I will mention two aspecst of Allah Ta'ala's attribute of *Kareem* (Bountiful). The first is, "He who endows and is merciful to the incompetent and undeserving". In view of this let none of us in this gathering, due to our incompetence or our unworthiness become despondent. Remember that our relationship is with that Lord Who is *Kareem* (Bountiful) to the extreme." The Muhadditheen (scholars of Ahadith) have defined *Al Kareem* as:

اَلْكَرِيْمُ هُوَالَّذِىْ يُعْطِىْ بِدُوْنَ الْاِسْتِحْقَاقِ '

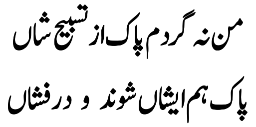
"That Being Who endows in spite of the incompetence, unworthiness and inability of the recipient."

Secondly,

وَلَا يَخَافُ نَفَادَ مَا عِنْدَهٗ

"And neither is He anxious about nor fears the exhaustion of His treasures."

It, thus, stands to reason that even if He grants sainthood to the entire human race, His bountiful treasures cannot diminish by even a percent of an iota, let alone it coming to an end. This bounty cannot enhance His magnificence and grandeur in the least. Even if the entire creation were to become *Shayateen* (Satans) and subscribe to ideologies of disbelief, then too, it will not decrease the greatness and majesty of that Lofty Being. By means of our prostration, Allah Ta'ala grants us honor. By our utterance of Subhaan-Allah (purity be to Allah Ta'ala), Allah Ta'ala purifies us, for Allah Ta'ala's purity is a self-evident certainty. Allah Ta'ala purifies the one who affirms His purity in the invocation of "Subhaan-Allah, Subhaan-Allah." It is in the same vein that Maulana Rumi (Rahmatullah Alaihi) states,


من نہ گردم پاک از تسبیح شاں
پاک ہم ایشاں شوند و درفشاں

"O people of the world! Allah Ta'ala states, 'I do not become pure by your chant of Subhaan-Allah, My purity is absolutely inherent. When

you say Subhaan-Allah, expressing your conviction of My purity, then it is through its Sadaqah (benevolence) and in it's wake that I purify you.

Aah! How can one adequately express the essential grandeur and magnificence of Allah Ta'ala?

Acquiring the Mercy of Allah Ta'ala by Shedding Tears

Let us persistently beg Allah Ta'ala from His treasures with these words: "O Allah Ta'ala, we have repeatedly put our efforts and endeavors to the test. We have time and again tried the strength of our resolutions. Innumerable are the occasions of our repentance and sadly, innumerable were the occasions of our slipping into sin. The disgrace of our meager courage is proof of Your loftiness and grandeur."

تیری ہزار رفعتیں تیری ہزار برتری

میری ہر اک شکست میں میرے ہر اک قصور میں

A thousand aspects of Your sublimity, a thousand aspects of Your loftiness
Are inherent in my every shortcoming, in my every defeat.

When the servant, in spite of a determined intention, finds his repentance shattered, he has no resources besides the shedding of tears. Therefore, Maulana Rumi (Rahmatullah Alaihi) advises us;

زور را بگزار و زاری را بگیر

O people! It is not by the dint of your strength and power that you will reach Allah Ta'ala. Take refuge in tears.

رحم سوئے زاری آید اے فقیر

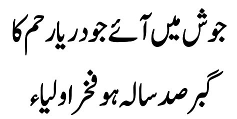
The mercy of Allah Ta'ala manifests itself when the servant sheds tears.

چونہ گرید طفل کے جوشد لبن

When a child cries, milk gushes forth from the bosom of the mother. Not until the child cries, does the milk descend from the mother's bosom.

When a child is born and utters the first cry of separation, the blood that courses through the bosom of the mother turns to nourishing milk. Even a mere moment before the birth, there is nothing but blood flowing through her body. It is the miraculous cry of the child that transforms this very blood coursing through the mother's bosom into nourishing milk. This is the manifestation of Allah Ta'ala's immense mercy.

A sinner precariously stands in the blaze of Allah Ta'ala's attribute of wrath. A single tear shed out of regret, entreating Allah Ta'ala for His forgiveness, abjectly admitting one's error and sin is the means, at that moment, of replacing the attribute of wrath by His all encompassing quality of mercy. Moments before he was deserving of punishment, now he has become worthy of bounties. Allah Ta'ala showers upon him who deserves punishment with bounteous mercy.

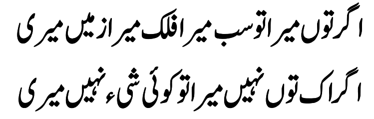


When the river of Allah Ta'ala's mercy flows,
The disbeliever of a hundred years becomes the pride of Auliya (saints).

The Effect of Dressing like the Pious

Do not think that after keeping a beard everyone will regard one as a Mulla or a fool. Do not think that delegations from the West will no longer want to have anything to do with you that they will regard you as insignificant. In fact, they will, by seeing one's beard, have more confidence in and show more respect. While going to Reunion, we were four bearded people on the French Airlines. We were Mumtaz Baig Saheb, Qaadhi Khuda Bakhsh Saheb, Meer Saheb and I. Meer Saheb's beard was the most prominent.

One of the flight attendants came and asked whether we were priests of our religion. Either Meer Saheb or Baig Saheb replied in the affirmative. Thereafter, the service we were lavished with was incomparable. Time and again, we were asked about our comfort, offered drinks and food. There were many dressed up in elegant suits, clean-shaven, sporting ties, but none of them were served as we were. Three or four times did they come to inform us about the time, "So much time left for sunrise. You can read your Salaah now. Come, let us take you to the first class." They even gave us a clean cloth on which to read Salaah. Aah! This is why I say friends, this is the effect of imitating pious people. Whoever, in the true sense of the word, becomes Allah Ta'ala's, the entire universe becomes his.


اگر توں میرا تو سب میرا فلک میرا زمیں میری

اگر اک توں نہیں میرا تو کوئی شیء نہیں میری

If You are mine, All is mine; the heavens and earth are mine. Without You! Nothing is mine. Nor the earth or heavens are mine. Not even an iota is mine.

One with whom Allah Ta'ala is displeased, realizes he has fallen.

اٹھا کر سر تمارے آستاں سے

زمیں پر گر پڑھا میں آسماں سے

On shifting my head away from Your Threshold,
From the heavens I plummeted, to earth.

Know that the worth of one who displeases Allah Ta'ala diminishes to such levels that even a mosquito is worthier than he. He is reduced to such disgrace that no honor is found anywhere. One with whom Allah Ta'ala is displeased even his wife and children become his enemies. Not only this, even his horse and donkey become his enemy. A Buzurg (pious person) says, "When I commit a sin, my donkey does not obey me, how then will people listen to and be obedient to me?" This is no insignificant matter.

Intelligence, thus, demands the giving up of sin. The international consensus of intelligence is that one does not interfere with someone possessing great might. How many cases come to light regarding people's misfortunes and ill health? One must therefore constantly fear Allah Ta'ala. We must all ensure that we do not displease Allah Ta'ala in the least. We must continually humble ourselves before Him. Constantly implore and make Dua to Allah Ta'ala. Allah Ta'ala has promised that one who remembers Him in a state of joy, happiness and good fortune, Allah Ta'ala will remember him during his days of sorrow and misfortune.

Committing Sins is Contrary to the Nobility of Servitude

Allah Ta'ala has exhibited only a single percent of His mercy in this world, while He has reserved the remaining ninety-nine percent to be displayed on the Day of Resurrection. On that day, it will be seen which classes of people will be meted out with forgiveness and salvation. People who are looked down upon and regarded as confirmed *Jahannamis (one destined for hell)* will, on that day, take wing to fly to Jannah. Not a single possessor of Imaan (faith), even if it be the weight of a mustard seed, will be deprived of His mercy. But, to depend on His mercy and continue living a life of sin is sheer shamelessness and totally contrary to the dictates of virtue and nobility.

This does not mean that we should continue sinning with the intention that Allah Ta'ala's mercy will encompass us. If someone gives us ointment which is highly effective in the treatment of burns, will we be so foolish as to put our hands in the fire in order to test its efficacy. We believe, without doubt, that Allah Ta'ala is the Provider yet, we resort to means by opening our shops or by finding employment. Therefore, have the same degree of faith in Allah Ta'ala's attribute of being Forgiving as we have in His quality of being The Provider. Do we, by having faith in His providence, close our shops and stop working? Therefore, let us maintain the same level of faith in both attributes. Let us not, with the hope of Allah Ta'ala's forgiveness, continue sinning and give up the effort to abstain from sin. Allah

Ta'ala is *Al Razzaaq* (The Provider), He does provide for us, but we have to make effort, don't we?

Similarly, Allah Ta'ala is *Al Ghaffaar* (The Most Forgiving). Yet let us on our part, lay our lives down in trying to stay away from sin. Ensure that we make adequate effort, which will fulfill the right of effort and struggle itself. If, after employing effort one at times makes mistakes, then the ointment of Taubah and Istighfaar is even present for such emergencies. It should not be that one persists in sinning by depending on Taubah because the *Tawfeeq* descends from the heavens. If the Creator of the heavens withholds the *Tawfeeq* (Divine Ability) of Taubah, a sinner will remain enmeshed in the impurity, decadence and filth of sin, always having false hopes of someday resorting to *Taubah*. This will continue till death overtakes him. Allamah Aaloosi (Rahmatullah Alaihi) says, "Allah Ta'ala has granted them the ability to make *Taubah* from the heavens so that they may while on earth, repent in the court of Allah Ta'ala." We have now come to realize that the *Tawfeeq* of Taubah is a heavenly gift; one who ignores it and carries on sinning is nothing but an international donkey.

Let each one of us decide for himself whether he wants to become a virtuous and noble servant of Allah Ta'ala or remain a shameless and immodest human being? One who repeatedly submits and succumbs to the demands of *Nafs* and constantly involves himself in sin is not a virtuous and noble servant. The Nafs of a person is a hoodlum and a rogue, if it were not such, he would have been honorable and noble, possessing virtuous qualities. How can it be conceived of one possessing these virtues, being involved in all these sins? This is the case because the hoodlum *Nafs* (base desires) has pounced upon and seized the individual.

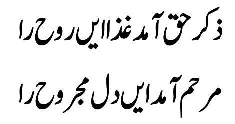
The Greatest Hijacker on the Path of Sulook

Many people set out on the road of Sulook to reach Allah Ta'ala, but they seldom reach their destination. Maulana Rumi (Rahmatullah Alaihi) gives the example of a person who set out to hunt deer. He proudly proclaimed to himself, "Today, I will definitely slay a deer." However, before he could procure his quest, a wild boar rushed forth from the undergrowth, grabbed him firmly in its strong jaws and began chewing him with its long fangs. He, in great consternation and

remorse, reproached himself, "O Allah Ta'ala! I set out in the quest for deer but here I am in the jaws of this swine."

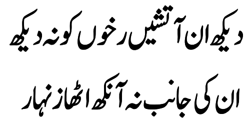
Many are those who became the friends of Allah Ta'ala, attained the connection of the Siddiqeen (the highest level of friendship of Allah Ta'ala) but, at the crucial moment, the wild boar of *Nafs* took them in its jaws and led them astray towards sin. Today there is no limit to their dishonor and disgrace. The wild Nafs has engulfed them and is blocking the path to the Creator. They set out in search of Allah Ta'ala but were conquered by Nafs and became involved in sin. The true wrestler is the one who overpowers and conquers his Nafs and submits to the will of Allah Ta'ala. The one who outwardly displays strength and tries to establish one's power over others by proclaiming, "Do you not know who I am, with a single punch I will knock you out." The display of strength is superficial and in reality, one is caught in the jaws of the wild boar, Nafs. He is not even aware of the fact that in the universe there is nobody as weak and cowardly as himself. It is, therefore, extremely important and necessary to have the concern to work to overpower the internal enemy, Nafs. Perform two Rakaats (units of prayer) Salaatul Hajat daily and humbly beg Allah Ta'ala, "O Allah Ta'ala, I repent from my sins but as You know my Taubah repeatedly breaks. Please assist me." Make sure Nafs do not hunt the hunter of Sulook (travelling towards Allah Ta'ala).

Ah! May Allah Ta'ala send thousands and millions of mercies on the Messenger Muhammad (Sallallahu Alaihi Wasallam) who has informed us, "O you who believe! The greatest enemy lies within you which is called Nafs." Who prompts one to all types of misdemeanors and evils, the taking and eating of bribes, who derives enjoyment from Haraam (unlawful) pleasures? It is none other than Nafs. In proportion to the number of sins that man commits, his Nafs becomes progressively stronger. The sustenance of Nafs is disobedience while the nourishment of the soul is obedience.



The Zikr of Allah Ta'ala is the food of the soul.
The balm for wounded hearts is the name of Allah Ta'ala.

My Shaikh, Shah Abdul Ghani Saheb (Rahmatullah Alaihi) used to say while gazing at the heavens, "O Pivot of the rudderless, the restless!" By this, he meant, You are the pivot, the Unwavering Being who is the solace, the comfort for souls restless in their quest. Many are those who have drowned in the depths of romance. They were totally westernized. Among us are those whose nights and days were spent in the pursuit of beauty but their names I will not reveal, for to disclose the secrets of anyone is not permissible. These people have given up their previous lifestyles, kept beards, began to make Zikr, they repented from their sins. I asked them to take hold of the Holy Qur'an and state on oath whether their previous lives were more beloved to them than their present life. They replied, "We have come from a life of hell to a life of paradise." They were, in their love of beauty, being roasted on burning embers. This is why our Khawajah Aziz ul Hasan Saheb (Rahmatullah Alaihi) used to say:



Hear! Do not look at those burnished red cheeks.
Beware! Never raise your glance towards them.

Do not look at those rosy red countenances that are akin to rosy red embers. If perchance your gaze happens to fall on them, immediately lower your gaze and turn your face away from them and flee from their presence.

دور ہی سے یہ کہہ الٰہی خیر

وقنا ربنا عذاب النار

From a distance, utter these words "O our Lord,
save us from the fire of Hell.

"O our Lord save us from the fire of Hell, for these are the actions that take a person to Hell."

Tahajjud Made Easy

Time and again, I have advised that before the Witr; perform two Rakaat with the intention of Salaat-ut-Taubah, Salaat-ul-Hajaat and Salaat-ut-Tahajjud. What is the benefit? What I am presenting to you is verified by a narration in the Hadith Sharif from the aspect of *Fiqh-e-Shami* and *Imdaad-ul-Fataawa*. Hazrat Hakeem-ul-Ummat Thanwi (Rahmatullah Alaihi) says that an individual who practices on this will, on the Day of Resurrection, be raised amongst those who performed Tahajjud. This does not mean that one should not attempt to get up for Tahajjud in the latter part of the night. Those who do get up in the dead of the night are worthy of congratulations. As an example, there are two types of *Mithaai* (sweetmeats), one type costs two Dollars a kilo while the other is five Dollars a kilo and is very tasty. One who has been granted the means and the ability should eat the expensive one. The prescription I am giving is for those who are weak in courage and health. Today, not many people are physically fit to get up for Tahajjud. They should read Tahajjud before Witr so that they are not deprived on the day of Judgment of being among those who read Tahajjud. The Scholars of Hadith have stated that one who is not Qayam-ul-Layl (one who gets up for Tahajjud) will always remain incomplete or lacking in perfection. Mulla Ali Qari states: "They are not amongst the perfect who do not stand up during the night."[1]

My heart's desire is that not a single friend remains imperfect. By reading a few Rakaats before sleeping, they will be raised amongst the perfect ones. Allamah Shami (Rahmatullah Alaihi) narrates, "And that which is read after the Esha Salah is of Layl (Tahajjud)." The jurists opinion of Allamah Shami Ibn Aabideen (Rahmatullah Alaihi) is, "The Sunnah of Tahajjud will be attained by reading *Nawaafil* after the *Esha* Salaah." This is the text of Allamah Shami (Rahmatullah Alaihi) on which the legal opinions of all the Muftis are based. He says,

فَإِنَّ سُنَّةَ التَّهَجُّدِ تَحْصُلُ بِالتَّنَفُّلِ بَعْدَ صَلٰوةِ الْعِشَاءِ قَبْلَ النَّوْمِ

"A person's Sunnat-ut-Tahajjud will be fulfilled who after Esha Salaah and before the Witr reads a few Rakaats of Nafl."

[1] Mulla Ali Qari (Rahmatullah Alaihe) in Mirqaat on pg.148 of vol. 3.

It can be read after the Witr as well but the noble habit of Rasulullah (Sallallahu Alaihi Wasallam) was to read the Witr last. This is why I want you to read the Nafl before the Witr in keeping with the Sunnah. If, on some occasion, one reads it after the Witr it is permissible. Of course, what is deserving of greater merit is that one should read it before the Witr.

The Commentary Of ماکسبوا

إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطٰنُ بِبَعْضِ مَا كَسَبُوْا

"…It was Satan who caused them to fail because of some (evil) they had done…"

(Al Imran 3:155)

Allah Ta'ala says that when man commits sin, Shaytaan (Satan) establishes a point of control over his heart because of the obnoxious nature of sin. Sin, no doubt, breeds darkness and bats are known to reside in darkness. Shaytaan who was the very initiator of the darkness of sin can be no less than any bat. He, therefore, instantly makes his headquarters in a heart filled with the darkness of sin as the Qur'an says, '*It was Satan who caused them to fail…*'

Shaytaan continuously makes one slip and slide in the quagmire of sin. A single sin is the inception of a multitude of errors. Shaytaan has absolutely no strength or control over the heart of Allah Ta'ala's chosen servants, but (*because of some evil they had done*)" when man commits sin, due to his degenerate conduct, he comes under Shaytaan's sway. A disobedient child stays aloof from his father; he then becomes a target for rogues and bandits. One who holds firmly to the rope of Allah Ta'ala will be immune to the wiles and snares of Shaytaan. When a child sits firmly in the lap of his father, who will dare to separate him? The father will give his life but will not tolerate the separation of his child. The question posed by Allamah Aaloosi (Rahmatullah Alaihi) is: "What recourse does one have when Shaytaan has established his headquarters in one's heart?" He replies that one must replace the darkness with Noor (light) for Shaytaan cannot tolerate remaining in Noor. Therefore, hasten towards Taubah (repentance), beseech Allah Ta'ala for His forgiveness, for this is the

Noor. Shaytaan succeeds in gaining control over and holding under his sway the hearts of the children of Adam when they introduce therein the darkness of sin. When the children of Adam express remorse and shame over their disobedience, subsequently repenting profusely, their hearts once more become illuminated by the luster of repentance, causing Shaytaan to flee. Does a bat have the capacity to level its eyes in the face of the sun while being a worshipper of the darkness? Shaytaan too is a worshipper of darkness who flees in the face of the radiance of repentance.

When the brilliance of piety and the radiance of *Taubah* permeates and sets the heart aglow, the hold of Shaytaan dissipates and he invariably takes to his heels. It is at this juncture that Allamah Aaloosi (Rahmatullah Alaihi) narrates the story of Shaikh Ibrahim bin Adham (Rahmatullah Alaihi). I was extremely astonished at the bargain of this lover of Allah Ta'ala who, by sacrificing his temporal kingdom, was invested with permanent royalty by being mentioned in the commentary for posterity. I shall quote his bargain for Allah Ta'ala's love a little later.

The Commentary of ورفعنالك ذكرك

وَرَفَعْنَا لَكَ ذِكْرَكَ

And We have raised for thou thy mention (in high esteem)
(Al-Inshirah 94, 4)

When the above verse was revealed, the Sahabah enquired about its commentary. The Apostle of Allah Ta'ala explained, "Allah Ta'ala has mentioned to me,

فَإِذَا ذُكِرْتُ ذُكِرْتَ مَعِي

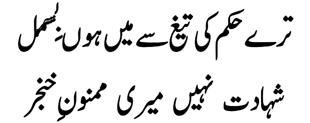
"O Muhammad (Sallallahu Alaihi Wasallam) when My Name is mentioned, your name will also be mentioned."

If anyone were to recite *La ilaha illalla* (there is no god except Allah Ta'ala) for his entire life without mentioning your name, *Muhammadur Rasulullah* (Muhammad is the messenger of Allah Ta'ala), he will die as a non-believer. He will be cast into the fire of hell. You are so beloved

to Me that anyone, in spite of worshipping Me for a millennium, uttering *La ilaha illalla* (there is no god except Allah Ta'ala) with every breath will still be cast into Hell if he does not take your name. This is the commentary of: وَرَفَعْنَا لَكَ ذِكْرَكَ ***And We have raised for thou thy mention (in high esteem)***

Hazrat Thanwi (Rahmatullah Alaihi) also mentions in Bayaan-ul-Qur'an quoting *Tafseer*; *Ad-durrul Manthur*, "O Muhammad (Sallallahu Alaihi Wasallam), when My name is taken on the face of the earth, it will be accompanied by your name. I have made the mention of your name incumbent along with Mine. In the Azaan (call of prayer) where, "*Ashadu allaailaha illalla*" (I testify that there is none worthy of worship but Allah Ta'ala) is proclaimed, in its wake, "*Ashadu anna Muhammadar Rasulullah*" (I testify that Muhammad is Allah Ta'ala's Messenger) follows."

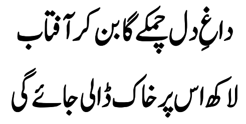
The followers of the Apostle of Allah Ta'ala are also blessed with this position. When they sacrifice limb and life to propagate the Shariah (religious law) and Sunnah (ways of the Prophet), when they analyze every occasion to determine the dictates of the Sunnah (ways of the Prophet) and what the commands of Allah Ta'ala's Shariah are, when they trample the innumerable desires that lurk in their bosom, in front of Allah Ta'ala's and His Messenger's (Sallallahu Alaihi Wasallam) pleasure then their names will also be recounted along with Allah Ta'ala and His Messenger (Sallallahu Alaihi Wasallam).



I am wounded by the sword of Your love,
My martyrdom is not indebted to daggers.

Many are those who have not seen martyrdom at the hands of the unbelievers, but are perpetually slain by the sword of Allah Ta'ala's command. These illustrious souls will on the Day of Resurrection be raised amongst the martyrs. Hazrat Thanwi (Rahmatullah Alaihi) has written in the commentary of *Surah Baqarah* that those who do not act upon their lewd and base desires, cast them underfoot and trample

them will, in the court of Allah Ta'ala, be invested with the rank of martyrdom. Their martyrdom is confined to the heart. They have shed the blood of their desires which is not witnessed by the world. Their recompense on the Day of Resurrection will be a magnificent marvel.



My wounded heart will become a brilliantly shining sun,
Though tons of soil be flung upon it.

Some will fill their graves with tons of soil, but the wounds that the hearts of the Ahlullah were afflicted with due to pleasing their Lord will emit a brilliant radiance similar to the sun.

O Worldings! O detractors! O harborers of suspicion, doubt and misconception! You have not been afflicted by even the prick of a single thorn in the path of Allah Ta'ala. What do you know of the inner condition of the Ahlullah? What sense of awareness do you have of those lions who at all times have the swords of trial and tribulation hovering overhead? These are the people who, with the double edged sword of Allah Ta'ala's command, perpetually slay their desires, whereas you cannot even bear the prick of a single thorn. When you are assailed by a single desire, you flee from the boundary of the Khanqah and from the protective barrier of intense love for Allah Ta'ala.

Woe be to this heap of dust, this living corpse that weighs a hundred and fifty kilos but which in the face of Allah Ta'ala's command slinks away like a cowardly fox. One who is subservient to lustful desires is subject to cowardice. Immaterial of how many tears are shed over the condition of such a person, it will be insufficient. Even though he may shed tears of blood, this still will not make amends to his condition. Though one may repent afterwards, the effect of having purchased the wrath of Allah Ta'ala will last on for a long period of time. Remember, the charm of a spell disappears only after many days. Yes, with sincere repentance and regret, the grace of Allah Ta'ala will descend, causing the spell to break. He is the very Exalted

Master who, at times, elevates the repentant sinner to ranks far exceeding that of sanctified souls.

Punishment for the Temporary Pleasure of Sin

I take an oath by Allah Ta'ala that as many people as there are, who sport their gazes, who sport carnal love, who sport as many form of evil sports there are, I have not found a single one with peace of mind, with contentment of heart. A poet states,

اٹھا کر سر تمھارے آستاں سے

زمیں پر گر پڑا میں آسماں سے

On lifting my head from your threshold.
To the earth did I fall from the heavens.

The life of one who is cut-off from Allah Ta'ala is like that of a kite whose string has been severed and is fluttering aimlessly in the air. By merely looking at a person who is wallowing in unlawful pleasures, one realizes that this unfortunate being is far removed from Allah Ta'ala, that he is cut-off, estranged, and deprived from closeness to Him. Just as by looking at a kite that flutters after it is cut off from one who was previously executing fascinating maneuvers, does one not realize that it is no longer connected, that is has been cut off. After this separation, it becomes the plaything of street urchins. Whatever form of punishment is visited upon such a person is still meager. Immaterial of what form of punishment such a person is meted with it is insignificant for he is challenging The Most Powerful of those who have power. He has, by his disobedience, the audacity and cheek to displease The Master, Who is The Possessor of Absolute Power. Who is he pleasing by his disobedience? He is, do to his immaturity and folly, pleasing none other than the mean and lowly creation, Nafs.

For that person who displeases Allah Ta'ala there are two hells. One form of hell he experiences in this very world, for he is at all times in anxiety. The second form is in the Hereafter, which is the actual headquaters. The Haraam pleasures of Nafs are its branches in this world. The attitude and temperament of the branches are the same as that of its headquarters. It is for this reason that those who tread the

path of pleasing their Nafs are living the lives of the inmates of hell. They do not find peace and contentment even for a split second. The efforts and endeavors done for the branch and that wealth which is kept at the branch, inevitably reaches the head office. This is how the dictates of Nafs leads one to Jahannum (hell).

Remember, the pleasure of sin is temporary, while the punishment is ever lasting. One involved in sin may read a hundred thousand Tahajjuds, perform Hajj and Umrah year after year and yet such a person's despicable and humiliating actions will never be forgotten by the one with whom the sin was committed. One will be absolutely mean and hateful in that person's sight, is this a small punishment? Hakeem ul Ummah (Rahmatullah Alaihi) says that both parties that participated in sin appear degraded in each other's sight. He also mentioned that love for anyone besides Allah Ta'ala is in fact a punishment of Allah Ta'ala. One experiences the punishment of Jahannum (hell) while still in this world. Hazrat Haji Imdadullah (Rahmatullah Alaihi) says that the end result of color, shape and all outward beauty is eventual hatred and dislike. When time or ailment claims beauty, the old admirer does not even greet the admired. However, with the passage of time and the appearance of wrinkles on the smooth skin, one addresses the other, "You were always prepared to sacrifice a kingdom or two to prove your love. What are you prepared to do for me now?" the reply is inevitably, "By merely looking at you, I develop a fever, let alone sacrificing anything. I dread the very nightmare of looking at you."

Giving up Sin: Proof of Allah Ta'ala's Mercy and committing Sin: The Cause of Misfortune

Friends, do not displease your Creator, Allah Ta'ala, for the sake of momentary pleasure, "O Allah Ta'ala, have mercy upon us." It is only by His immense mercy that we can be saved from sin. The Apostle of Allah Ta'ala has taught us two Duas (supplications) in which steadfastness is sought from Allah Ta'ala. Please learn these Duas:



1. ***"O Allah Ta'ala, grant us Your mercy; such Mercy that enables us to give up sin (so that displeasing You comes to an end).***

وَلَا تُشْقِنِيْ بِمَعْصِيَتِكَ

2. ***And do not make me unfortunate due to sin."***

These Duas demonstrate that those who commit sins are in great danger. The danger is; becoming unfortunate enough to leave this world with a bad end; losing one's Imaan, being caught in the wrath and anger of Allah Ta'ala. Had this not been the case, the Apostle of Allah Ta'ala would not have mentioned these words! I ask the Ulama present whether what I say is the true meaning of this Dua or not? We learn from it that sin has within it the capacity of making one unfortunate and wretched. If one does not repent, this danger is ever present. How many people are there today who in appearance look like Shaikh Bayazid (Rahmatullah Alaihi), but leave the world totally disgraced? They have taken nothing but their corpses with them to be punished by the Angels. Please learn these two Duas: "O Allah Ta'ala, grant us such mercy whereby we can develop the courage to give up sin. May our fox like cowardice be transformed into the courage of a lion."

In terms of courage, we are like foxes, although we appear to be lions. When it comes to worldly matters, our anger is displayed to such an extent as if there is nobody to match our strength. When it comes to serving and being obedient to Nafs (base desires), there is nobody more cowardly! If Allah Ta'ala removes the concealing veil, it will become known that there is nobody as evil and cowardly. Therefore, please repeat: "O Allah Ta'ala, accept this Dua on our behalf." Let us all make a practice of reading this Dua daily.

Friends, resort to your inner resources and build up courage. Do not become a fox in this matter. Allah Ta'ala has given us courage, so use it. Do not become a thief of this courage. I take an oath by Allah Ta'ala that whoever resorts to courage will be assisted by Allah Ta'ala. There are those people who have been involved in and addicted to sins for forty years but by courage, managed to give it up. If we consider the life of those who have given every minute to chasing after beautiful women and their heart's desires, they are always at a loss in the end.

Let such people open their shirt fronts and gaze deep within their hearts. Proportionate to the sacrifices they have made, how much honor have they received and how much humiliation? On seeing the grass greener in some other pasture they immediately desert the lover. They leave such an *Ashiq* (lover) or rather *Fasiq* (transgressor), for such people cannot be termed *Ashiq* (lovers) but are instead deserving of the title *Fasiq*. They are disobedient and opportunistic lovers.

The essence of Imaan is the casting away of all evil desires into the fire of renunciation. This is the test of faithfulness. One's eloquent recital of poetry is no proof of love. Delivering fiery speeches does not denote fidelity. The proof of faithfulness, of fidelity lies in one ignoring or rather casting all base desires into the furnace. One does not import the pleasure of Allah Ta'ala by acting upon His prohibitions. If the oppressive Nafs imports even an iota of *Haraam* (unlawful) pleasure, immediately read two Rakaats of *Taubah* (repentance), cry and beg Allah Ta'ala for His forgiveness. "O Allah Ta'ala! I repent of all the Haraam pleasures which my Nafs has imported, I repent from evil glances, from listening to music, from cinemas, from television and videos. I repent from all sins whereby I have displeased You, I beg You for Your forgiveness."

Any servant who gives precedence to his own pleasures and casts the displeasure of such a Lofty Master to the winds should decide for himself whether he is faithful to Allah Ta'ala or faithful to his avowed enemy, Nafs. Were it not for the grace and tolerance of Allah Ta'ala, we would not be living as we are, but instead meted out with severe punishment. It is but the bounty of Allah Ta'ala that He forgives us by His tolerance and grace. On the other hand, there are those people who please Allah Ta'ala by sacrificing their base desires for His pleasure. They compromise their physical joys and pleasures for the pleasure of their Master. Those pleasures that please Him please them, those pleasures that displease Him displeases them and causes them to curse such joy, such happiness. In a nutshell, they at every step, at every juncture, at all times, during every moment are continually pleasing Allah Ta'ala and on any unfortunate occasion where a brief encounter with sinful enjoyment is experienced, they recite this couplet of mine more with their hearts than their tongues.

ہم ایسی لذتوں کو قابل لعنت سمجھتے ہیں

کہ جن سے رب میرا اے دوستو ناراض ہوتا ہے

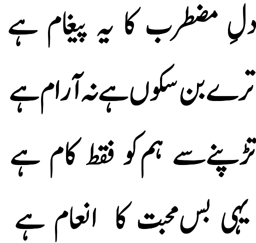
We consider such pleasures worthy of reproach
O friends, by which my Lord becomes displeased.

Allah Ta'ala grants two Paradises to such people. One Paradise is granted to them in this very world, for their hearts are at all times kept intoxicated by the pleasure inherent in His closeness and presence. He is the Creator of all the Laylas, all the beauties of the universe. What, then, is the reality of the earthly Layla upon whom Majnu lost his senses, compared to the Creator of the Laylas of the entire universe? He is the epitome, the fountainhead, the Source of attractiveness and beauty. It is by an iota, a meager endowment of His that the sun and moon have been allotted light and radiance. Thus, he who has within his heart Allah Ta'ala discovers within himself the joys of all the Laylas of the world, the pleasures of the *Hoors* of Jannah (women of paradise). He finds all the combined bliss, felicity and ecstasy and furthermore, he finds all forms of unalloyed happiness of both the worlds. These men of Allah Ta'ala do not degenerate into madmen, for Allah Ta'ala at all times provides them with solace and firmness. Whereas poor Majnu became mad, because the one to whom he had given his heart was without solace, without permanence. Since she could not support herself, how was it possible for her to support Majnu?

Poor Qais was oblivious to the secrets of love,
Otherwise, he would have realized on His path,
There is no steed, there is no saddle.

Majnu was unaware of the secrets of love. He was travelling on his camel to meet Layla. The Ahlullah (saints) are independent of camels, and even feet, for they are at all times flying with the wings of the heart towards Allah Ta'ala.

One deprived of paradise's contentment but professing to be fluttering in Your love
Is anybody's, or somebody's, but not Yours.



This is the message of a restless heart,
Without You, neither peace nor comfort is to be found.
Only with the restless flattering of unrequited love
Are we occupied, only this is the prize of love.

Those who are restless in their quest for Allah Ta'ala live with ease and in peace, while those who are restless in their lust for worldly beloveds are treading the pathway to Jahannam. As previously mentioned, they expose themselves to two Jahannams. The first which they experience in this world is in the form of pain and misery; as the anger, curse, and wrath of Allah Ta'ala is constantly descending upon them. The second Jahannam, which is the headquarters, is reserved for them in the Hereafter. Those who, however, please Allah Ta'ala receive two Jannahs, one Jannah in the world whereby the extreme closeness and presence of Allah Ta'ala is felt at all times.

ہم تم ہی بس آگاہ ہیں اس ربطِ خفی سے
معلوم کسی اور کو یہ راز نہیں ہے

Only You and I are aware of this secret connection,
None else is aware of this secret,

تم سا کوئی ہمدم کوئی دم ساز نہیں ہے
باتیں تو ہیں ہر دم مگر آواز نہیں ہے

There is neither a friend nor a companion like You
The discourse continues with every breath but is devoid of any sound.

The second Jannah is in the Hereafter, where Allah Ta'ala will favor them with His *Deedar* (witnessing His countenance). In comparison to this Deedar, Jannah will be insubstantial. When enjoying the ecstasy of Allah Ta'ala's *Deedar*, one will not even remember or even be aware of Jannah.

اب نہ کہیں نگاہ ہے اب نہ کوئی نگاہ میں

کھڑا ہوا ہوں میں حسن کی جلوہ گاہ میں

Now! Nowhere does my gaze roam. On no one does my gaze rest.
Engrossed and effaced I stand in the Court of Beauty.

One will only be able to appreciate the *Deedar* (witnessing the countenance) of Allah Ta'ala when exposed to it. We pray to Allah Ta'ala that he grants us all this bounty by His grace. We have, as yet, not the time nor the inclination, for we are preoccupied with importing food and exporting in the toilet. This we regard as the sum total of our existence, if only we could learn from the Ahlullah what is the reality of life.

The spring of life begins
When the 'embrace' with the Lord takes place.

Listen to another couplet of mine:

آپ کے نام پر جان دے کر

زندگی زندگی پاگئی ہے

By giving life in Your Name,
Did life discover the meaning of living.

What is meant by giving up one's life in His name? Friends! Allah Ta'ala does not take one's life. By abstaining from casting one's gaze about, the most that happens is the Nafs will become perturbed. Death will not ensue, if only we can develop the required courage. A new lease will be added to our lives. In fact, by involvement in lewd glances, in carnal love, in all types of sin and disobedience one's life is endangered. One loses his capacity to think clearly. One will always be disturbed, anxious and wallowing in the curse of Allah Ta'ala! Such an

individual's face reflects the curse of Allah Ta'ala that is raining down upon his heart.

All the Roads of Sainthood Are Accessible

Hazrat Thanwi (Rahmatullah Alaihi) takes an oath on Allah Ta'ala that only the door of Prophethood is closed while the doors of highest stages of friendship of Allah Ta'ala are still open. Hazrat then recited this verse:

The clouds… of Allah Ta'ala's mercy… are still raining down.
The treasures… of Allah Ta'ala… are accessible even now.
Pearls are still… cascading down…

The tavern of Allah Ta'ala's recognition and love is inexhaustible. The intoxicating drink of Allah Ta'ala's love and recognition is limitless. Put it to the test and see for yourself. Whoever says that there can no longer be Auliya like the days gone by is immature and ignorant. He is ignorant of the verse where Allah Ta'ala says,



"O ye who believe! Fear Allah Ta'ala and be with those who are truthful."
(At Tauba 9:119)

Where will one become a WaliAllah? (Paraphrased: "O you who believe, resort to *Taqwa* and become Auliya. By being in the company of My Auliya you will, *InshaAllah* Ta'ala also become like them, a *WaliAllah*."

When Allah Ta'ala revealed this command, was it meant for only a few centuries or is it valid till Resurrection? From this verse, decide for yourselves whether or not the doors of friendship of Allah Ta'ala are open till the Day of Judgment or limited to a specific period of time? Auliya to the same rank will keep coming into existence for there are no shortfalls or shortcomings in the treasures of Allah Ta'ala. In fact, with the will of Allah Ta'ala, even greater Auliya than before will be born. I have already narrated to you numerous episodes.

Love Teaches the Etiquettes of Love

Allah Ta'ala willed a beggar to become a king. He had come to beg for his basic needs, but Allah Ta'ala had in store for him an entire kingdom. The king of that place had died without an heir. The ministers had decided by mutual consultation that the first person to enter the Kingdom will be seated on the throne. By the Will of Allah Ta'ala, it was the beggar who came with the object of getting some bread. He was instead whisked away by the ministers, given a bath, dressed in royal robes and placed on the royal throne. When the court came to session, this beggar followed the court protocol to the letter, making all the correct decisions. When the session was over, he called two ministers to hold him by the arms and as was case with the previous king, take him to his residence in keeping with royal etiquette. The ministers sought permission to pose a question, which was granted by the king. The ministers asked, "Sir, your past seven generations were all beggars. These are the names of your forefathers. You arrived this morning, begging for some bread in the name of Allah Ta'ala. Who taught you the royal protocol which you displayed so perfectly today?" He replied, "That Allah Ta'ala who can make of a pauper a king surely can also teach that very beggar or pauper how to do it well and how to apply court etiquette."

Therefore, that Allah Ta'ala who can make us Auliya can also teach us the etiquettes of His friendship and love. It is He, who will grant us the courage to give up sin and instill within us, the etiquettes of servitude! Do at least beg of Him. Let the decision in our favor be made. Insha-Allah, all the evil thoughts will be removed, just as horns disappear from the heads of donkeys. Please do not misunderstand; this is merely a proverb which means that there will be absolutely no trace of it left in us.

The Time and Place for the Manifestation of Jazb

The question arises; what is the way and means of Jazb? If anyone wants Allah Ta'ala to attract him, he should know that Rasulullah (Sallallahu Alaihi Wasallam) has mentioned a time and a place for Jazb. What then is the time specified?

"O people! O my Ummah (community), during the days and nights of your age, the winds of Allah Ta'ala's manifestations of attraction and His proximity continue to blow. Therefore, search for it. Do not remain heedless for if you happen to acquire that manifestation, you will never experience wretchedness and misfortune thereafter but will instead become a Wali (saint) forever."

(Jami Sagheer vol.1, pg.95)

The translation of (نفحات) by the general Ulama is a gust of the winds of Allah Ta'ala's grace that originate in the heavens and blow over the earth. Some scholars have translated it as (جذبات) i.e. that manifestation that makes Jazb or attracts. Mulla Ali Qari (Rahmatullah Alaihi) has also translated it as (جذبات) or the manifestation that attracts. Hakeem-ul-Ummah Thanwi (Rahmatullah Alaihi) has, in "Attasharruf fee Ahaadithit Tasawwuf" (التجليات المقربات) explained it as, "that manifestation and splendor of Allah Ta'ala whereby a servant is made His beloved and is granted extreme proximity to Him."

By, (و اياكم دهركم), we have come to know the time frame of this manifestation. How do we determine its location, where is it to be found? If someone were to say, "Auliya are to be found even in this age", we are made aware of the context in time. The question we will ask is, "In which city, in which country, and where are they to be found?" Is it possible to conduct a search only by knowing the time frame without a specific location? Surely, by this Hadith alone, nobody would succeed in determining the place where this manifestation is displayed. The question that remains is: where does this manifestation occur? If someone were to say, "A great blessing and gift will arrive on Friday", one will naturally ask, "Where will it arrive? Will it be in Karachi, London or Johannesburg?" We must express gratitude to Allah Ta'ala that His Messenger (Sallallahu Alaihi Wasallam) has pointed out its venue as well in Bukhari Sharif. It is mentioned in a Hadith,

"Through the blessings of their company, your misfortune, your wretchedness, and evil habits will be transformed into good fortune and success."

In this Hadith, the time of Tajalliyaat-e-Jazb is mentioned; that during the days and nights' of one's stay on earth, one who acquires this Tajalli cannot remain unfortunate. In this Hadith of Bukhari, the

location of Tajalliyaat-e-Jazb is mentioned. "Wherever there are Ahlullah, the Tajalliyat of Jazb are constantly being showered by Allah Ta'ala."

A person who was fanning Hazrat Maulana Qasim Nanotwi (Rahmatullah Alaihi) asked him, "How do people, by sitting in the gathering of the Ahlullah, acquire the Mercy of Allah Ta'ala? The actions of the Ahlullah are good. One can understand Allah Ta'ala's favors descending upon them in lieu of this, while the other people in their company are unworthy, even sinners, so how do they acquire the mercy of Allah Ta'ala?" Shaikh asked him, "Are you fanning me alone or the entire gathering present?" He replied, "Hazrat I am fanning you alone." Shaikh then asked him whether the wind, due to fanning, was reaching him alone or whether the entire gathering was benefited from the cool breeze? When the Mercy of Allah Ta'ala rains downs upon someone, whosoever is sitting in his proximity also benefits by his mercy. Thus, if you are desirous of the Tajalliyaat-e-Jazb, the (التجليات المقربات), then in keeping with the instruction of Bukhari Sharif, sit in the company of Allah Ta'ala's special servants. Choose their company for yourselves.

How to Recognize the Special Servants of Allah Ta'ala

How can one recognize who are special servants of Allah Ta'ala? There are several qualities which one needs to look for. The *Walis* are those servants who are regarded as special by other known scholars in the Ummah (community). They have spent time in the company of some *Buzurg* (pious individual). They are steadfast on the Shariah (religious law) and Sunnah. The Ulama of Deen have regard for and recognize their elevated position and they are not only surrounded by the general masses.

There are some people who, in spite of having been with the *Buzurgs,* have deprived themselves of having their *Islah* (rectification of the soul) made, thus, showing their foolishness and unworthiness. The result of such negligence is being entrapped in the clutches of an ignorant Peer (guide). Such people even though being Imams of Mosques, are involved in the violation of the Shari'ah (religious law).

Consider what has happened to their intellect. This is surely the result of some sin due to which the light of intellect is snatched away. Can anyone who acts contrary to the laws of Islam ever be a Wali (Saint)?

گر ہوا پہ اڑتا ہو وہ رات دن

ترک سنت جو کرے شیطان گن

Though he may be flying through air, night and day.
If negligent of Sunnah, regard him as Shaytaan.

If one sees a person flying through the air or performing any other supernatural act while living a life contrary to the Sunnah and regards such a person as a Wali, one will be guilty of hypocrisy and heresy. One who regards a detractor of the Sunnah (way of the Prophet) as a Wali is a heretic and needs to have his beliefs examined.

I have now shown you how to acquire Jazb. I have mentioned both the time and place or location of Jazb. The one Hadith points to the fact that the manifestation of Tajalliyaat-e-Jazb is available in every age until the day of Judgment. "The Tajalli (manifestation) whereby Allah Ta'ala attracts His servants towards Himself will continue to descend throughout the nights and days of your age." Keep on searching for it, for if you come by it you will never remain unfortunate or wretched. What is its location? Where will it be found? This is explained in another Hadith.

هُمُ الْجُلَسَاءُ لَا يَشْقٰى بِهِمْ جَلِيْسُهُمْ

This Hadith explains that it will be found in the company of the Ahlullah. This is where Allah Ta'ala attracts servants towards Himself. Those who sit in the gatherings of the Ahlullah, who spend time in their company will neither remain unfortunate nor wretched. From this Hadith, it has been determined that the prescription for salvation from misfortune and wretchedness, the location of Tajalliyaat-e-Jazb are the gatherings of Ahlullah. Thus, the method of Jazb has also been illustrated.

Now, like the previous Friday, a brake is being applied to my heart as Maulana Rumi (Rahmatullah Alaihi) says.

چوں فتاد از روزن دل آفتاب

ختم شد واللہ اعلم باالصواب

Twenty-eight and a half thousand verses have I compiled.
But the sun through which knowledge was shining into the window of my heart, has finally set.

My Mathnawi has also come to an end. My talk is also coming to an end. May Allah Ta'ala grant blessing in my life as well as yours. May He grant us good health, soundness of limbs and Imaan. I have related these incidents with the intention that Allah Ta'ala showers His mercy upon us, unworthy souls as we are. "These people are telling the tales of My Jazb, they are singing the songs of the splendor of My Jazb, so why should I not attract them with My attribute of Jazb."

This is the fourth Friday during which the series on Jazb is being completed. Now make Dua that Allah Ta'ala, through His Mercy, facilitates its quick and excellent printing, that Allah Ta'ala spreads its benefit throughout the world.

Ameen

Appendix I

Mulfoozats

The Importance of the Correct Recitation of the Qur'an

I have repeatedly emphasized the importance of the correct pronunciation of the Qur'anic letters. In your own areas, under the guidance of a Qari Saheb, ensure that you learn to recite the Qur'an with its required correct pronunciation. Some errors are such that they constitute major sins! Among the *Lahn-e-Jali* (major errors) that occur while reciting the Qur'an is reciting one letter in place of another. This is why it is extremely important to read the Qur'an correctly. Hazrat Hakeem-ul-Ummah Thanwi (Rahmatullah Alaihi) initiated great and renowned scholars with Bayat (pledge) only after they were made to read the *Nuraane Qaidah* (an Arabic primer dealing with the basics of

correct Qur'anic recital). From this we can gauge the importance of this field of endeavor.

It is due to this importance that I implore you not to regard this aspect of Islamic education as trivial. If, perchance, someone were to read the poetry of some poet incorrectly, will he not be displeased and upset? How then can we be audacious enough to recite the *Kalaam* (words) of Allah Ta'ala as we please? It is required of us to sit back and ponder what the lofty right of the Magnificent Speech of Allah Ta'ala is. Hazrat Hakeem-ul-Ummah (Rahmatullah Alaihi) prescribes that we devote half an hour daily towards this effort, Insha-Allah (Allah Ta'ala willing) within two months we will begin pronouncing the letters of the Qur'an correctly.

The Sunnah Method of Azaan and Iqaamat

Secondly, an effort to learn the Sunnah method of Azaan (call to prayer), and Iqaamat (call just prior to Salaah) must be made. If someone in your own locality cannot be found to teach, then come and learn the correct method from our Muezzin (a person who calls the Azaan).

To Stand Upright After Ruku

Thirdly, it is Wajib (obligatory) in Salaah to stand upright after the Ruku (bowing down to the knees). Some people, without standing up straight after Ruku, go into Sajdah (prostration). Such a Salaah is incomplete.

فَصَلِّ فَاِنَّكَ لَمْ تُصَلِّ

"Repeat your Salaah for you have not read Salaah!"

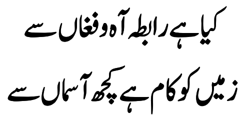
(Bukhari Shareef; Vol: 1, Pg: 105)

It is Wajib to repeat such a Salaah. Therefore, after the Ruku, ensure that you stand upright before going into Sajdah.

To Sit Upright between the Two Sajdahs

It is also Wajib to sit upright between the two Sajdahs (prostrations). If one, after completing the first Sajdah, does not sit

upright and hurries into the second Sajdah, one's Salaah will not be complete. To stand upright after the Ruku and to sit upright between the two Sajdahs is Wajib. Know and understand these matters clearly. Let it not befall you that, due to haste, no Salaah is accredited to your account. It is also Wajib to place one's nose on the ground in Sajdah. Some people keep their noses suspended above the ground while in Sajdah. Even if it is away from the ground to the width of a grain of rice it is still not touching the ground. Remember, it is necessary for the nose to be touching the ground.



Connection has been built with tears and lament
The earth has some work with the heavens.

In the soil with which you are made has some work with the heavens, then rub your nose on the earth, for this is His way of endowment.

Only Nine Rakaats of Esha Are Necessary

If one finds it difficult to complete seventeen Rakaats (units of prayer) of Esha Salaah, then read nine Rakaats, but read them excellently. Read the four Fardh (compulsory), two Sunnat-e-Muakkadah, and three Witr, but, as just mentioned, read them excellently. Read them with calmness and composure as well as with devotion and concentration. Let it not be for fear of being overtaken by sleep that one hurriedly reads seventeen Rakaats. For the sake of the Nawaafil, one is destroying one's entire Salaah. Particularly those who are students at some college or university and are unfortunately distant from Deen (religion) should not at all be directed to read seventeen Rakaats. Due to the fear of reading seventeen Rakaats, they do not even suffice with the Fardh, Wajib and Sunnah. In order to bring them closer to Deen, advise them to read the four Fardh, the two Sunnah and

three Witr. By this method, they will at least be accomplishing the basic necessity of reading their Esha.

Awwabeen Made Easy

Similarly, to acquire the virtues promised for the reading of six Rakaats after Maghrib, for one who does so will have his sins forgiven, though they are equivalent to the foam on the ocean. By this is meant minor sins because major sins are forgiven by virtue of Taubah (repentance). People find it difficult to even consider reading six Rakaats after completing the entire seven Rakaats of Maghrib. What I am saying is, everyone does read three Fardh (compulsory), two Sunnah and two Nafl. Over and above this, read another two Rakaats and you will acquire the virtue and benefit of Awwabeen.

The two Rakaats of Sunnah are also included in Awwabeen. The words of the Hadith as explained by Mulla Ali Qari (Rahmatullah Alaihi) in Mirqaat, the commentary of Mishkaat, writes that the two Rakaats of Sunnah are also included in Awwabeen. This ruling is also written in Ahsanul Fatawa. Therefore, after reading the two Rakaats of Sunnah-e-Muakkadah and the two Rakaats of Nafl, a further two Rakaats of Nafl will merit one to be included among those who read Awwabeen. The general public does not consider the Sunnah-e-Muakkadah as part of Awwabeen. They, therefore, consider it a burden to read six Rakaats. When they realize that they are reading their Fardh, two Sunnah and two Nafl, it only requires a further two Rakaats of Nafl to complete the six Rakaats of Awwabeen. One will hereafter be truly lazy, truly unfortunate not to read a further two Rakaats Nafl and acquire the great virtue of having one's sins equivalent to the foam of the ocean forgiven. Those who are in the habit of reading more than this must continue to do so, for they are earning more. Do not prevent those who are reading more Rakaats. This prescription is to be given to those who do not read Awwabeen at all to make matters easy for them.

An Incident Regarding a Poor Person in Debt

There was a person who was very poor. He cried to Allah Ta'ala saying, "O Allah Ta'ala, how am I to fulfill my debt." He was directed to go to a generous individual who lived a thousand miles

away, "Go to him, he is very generous, he will settle your debt." He proceeded to the designated place, a thousand miles away. Upon reaching the place, he read his Asr Salaah, only to find the Janazah of that person being buried. The entire locality appeared to be sinking to the ground before his eyes, for he had travelled a thousand miles only to find the quest of his journey dead and buried. The toil and energy utilized in covering a thousand miles were all in vain. He read his Maghrib Salaah and cried profusely. He cried to such an extent that he became exhausted and fell asleep. At times, excessive crying leads to exhaustion with the result that one succumbs to sleep. Take the example of children who at times do not sleep. Some mothers, under such circumstances, spank their children in order to make them sleep. They reason that if they spank him, sooner or later he will exhaust himself with crying and eventually fall asleep. Remember such hiding or spanking is not permissible. Think of some other means to put children to sleep. Rather read, "*Ya Lateef*" (O Subtle One) seven times and blow on the child.

When this individual fell asleep, he saw Allah Ta'ala in a dream and was commanded, "O person! In your home (which comprised of three or four rooms), the wealth of your grandfather is buried. The value of this wealth is such that you will not only be able to settle your debts but build a comfortable home as well." In his dream, he posed this question to Allah Ta'ala, "O Allah Ta'ala, when this wealth was present within my precinct of my home, why did you make me toil and struggle by travelling a thousand miles? It was only after this arduous journey of a thousand miles that You disclosed to me the whereabouts of this treasure. What is the wisdom in this act of Yours. O Master of the universe?" The reply received was, "We grant after toil and struggle so that you may appreciate the bounty."

He returned home, dug, and acquired the wealth only after excessive effort, toil and struggle. When worldly bounties are acquired only after effort how is it possible to find Allah Ta'ala without a struggle? To acquire the wealth of the world, one gladly endures travelling a thousand miles, while those who claim to be in search of the pleasure of Allah Ta'ala and remain in the *Khanqah* day and night do not endure, do not tolerate the effort and struggle in lowering their gaze, in controlling the eyes because there is difficulty in this. People

are not prepared to endure difficulty. Resort to some soul searching, consider and realize the reality of our claims of love.

Examples of the Test of Spiritual Pleasure

One who affords precedence to the pleasure of Allah Ta'ala and sets aside personal pleasure is granted by Allah Ta'ala great pleasure, joy and love which such a heart alone experiences and is aware of. No one else is aware of the tidal waves of pleasure and joy that wash away all debris from such a heart. If someone were to ask, "Why does no one else come to know of this?", the simple answer is that the challenge will no longer remain a test. The examination paper will be out before the exam and all will prepare accordingly. The rule wherever a paper leaks out, another one must be written. Allah Ta'ala does not want the paper whereby He evaluates, whereby He tests the creation, the universe, to leak. He, therefore, fills the hearts of His lovers with such exquisite joy, pleasure, and endearing ecstasy. Had every unworthy soul not prepared to sacrifice the forbidden desires, dictates and pleasures, been made aware of the pure and perfect pleasure placed in the pure hearts of the patient lovers of Allah Ta'ala, what test will remain? Those who have implicit faith in the promises of Allah Ta'ala and act accordingly, those who endeavor in this path are granted this treasure!

To Make Amends after Sinning Is Necessary

What I am instructing you to do is to take the hand of your Shaikh in your hands, to win his heart in other words. Success in doing this is success in attaining Allah Ta'ala. Error and sin are from among the necessities of human frailties but seeking forgiveness thereof is our responsibility. Become regretful over one's errors and sins but do not take it to such an extreme that one is at all times assailed by the concern as to why this particular error or sin was committed. Do not, in other words, become obsessed with the commitment of error and sin.

Regret is part and parcel of repentance, but the object here is not for one to become obsessed with why such sin was committed. Instead, the objective in bringing our attention to this facet of recognizing error as error and sin as sin is to propel us to the lofty, the ultimate level of repentance and to thereby make amends for such

commission. It is a self-evident fact that had it not been expected of us to fall into error and sin at all, we would subsequently not have been commanded with, 'Seek forgiveness." It is inconceivable that Allah Ta'ala would have given a command to do that which is inconceivable. The command of 'Seek forgiveness' is ample proof of our being subject to error and sin. Do not, on hearing this command, consider this to be a license to sin, thinking, 'Come, let me commit this sin, for I have at my disposal the command of (استغفروا) (Istaghfiru) upon which I will then act."

The meaning of this verse is not an open invitation to sin but means rather that if one inadvertently falls prone to sin one has recourse to (استغفروا) (Istighfar). To fall into error and sin is one thing while consciously committing the same is totally another matter.

The Department Of Tazkiyyah-E-Nafs: A Function of Prophethood

An individual said to me that the work of the Auliya, and not that of the Ambiya (Prophets), takes place in Khanqahs. I said to him, "What you are saying is totally incorrect because you are not an Alim. The *Khanqahs* that are constructed for the fulfillment of the function of *Tazkiya-e-Nafs (*purification of souls) are in effect the realization of the function of Prophethood. Tell me, was the verse containing, 'purify them' in relation to the Auliya or with respect to the Apostle of Allah Ta'ala, that My Messenger makes their Tazkiyyah (purifies them)? Therefore, it is for this very reason of Tazkiyyah (purification) that Khanqahs are constructed. Peeri-Mureedi is the means of keeping alive this specific function of Prophethood. To refer to it as the work of the Auliya is nothing but foolishness and shows a lack of knowledge. Both the layman and the educated are in need of this branch of Tazkiyyah.

The Condition for Effectiveness in D'awat Ilallah[1] is A'mal-E-Swaaliha[2]

The Tarbiyyah (nurturing) of those holding positions of responsibility in Deen is more important and necessary than that of the layman, because it is by means of these special personalities that Deen reaches the *Awaam* (laymen). If the Ulama become Auliya; if they become connected to Allah Ta'ala and have hearts filled with pangs of love for Allah Ta'ala, what will the condition of the universe be? Through such an *Alim* (scholar) the entire *Aalam* (world) will become illuminated. Otherwise, those who, while suffering from spiritual ailments, invite towards Allah Ta'ala will have no effect in their invitations. This is why together with Da'wat IlAllah, the verse for A'mal-e-swaaliha has been revealed.

Who can be better than one who calls towards Allah Ta'ala and performs good deeds? From this we learn that one who invites towards Allah Ta'ala must of necessity perform good deeds as well as stay away from sin. The Tawfeeq (divine guidance) to do good deeds is derived from the company of Ahlullah.

The Etiquettes of Sitting in Lectures

At this juncture, an important point comes to mind. On such an occasion when such *Ijtima* (gatherings) are taking place, it is not permissible to read Salaah-ut-Tasbeeh or any other Nafl. This is because learning a single chapter of Deen is better than a thousand Rakaats of Nafl. The narrator of this Hadith is Hazrat Abu Zarr Ghifaari (Radhiallahu Anhu). This narration has been recorded by Hazrat Maulana Ashraf Ali Thanwi (Rahmatullah Alaihi), in Hayaatul Muslimeen. Tell me, which one of us has the strength to read a thousand Rakaats of Salaah? The time for delivering a lecture at this Masjid is fixed for 11:30am. It is regrettable that some people continue reading Nawaafil in spite of this. At such a time, it is not advisable to engage in Nawaafil. Such people are a hindrance to the servants of

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[1] Inviting towards Allah Ta'ala.
[2] Righteous actions

Allah Ta'ala. They are a means of disturbance in the *Dawat* (invitation) towards Allah Ta'ala. For such Salaah, instead of acceptance and pleasure, there is fear of rejection and displeasure.

Appendix II

Supplications

Dua-1

We make Dua to You, O Master of the Universe, through the benevolence of the past four Friday bayans on *Jazb* (attraction) and of those whom You have made Jazb to Yourself, please make Jazb of (Shaikh) Akhtar, Shaikh Mazhar, my son-in-law Mas'ood Manzar, all the children of my household. Make Jazb of the entire world. The ocean of Your Mercy is Infinite, therefore, whoever among us is suffering from any spiritual illness, through Your infinite Mercy cure them. I am firstly begging for spiritual health before physical health, because physical health compared to spiritual health is very petty. One who has some physical illness is in the Shadow of Allah Ta'ala's mercy while one suffering from spiritual sickness, is in the Shadow of Allah Ta'ala's Wrath and Anger.

O Allah Ta'ala! Whoever amongst us in suffering from the cancer of sin, be it lewd glances, getting involved with young boys, sporting with women, telling lies, watching television, videos, movies and all other forms of sin which are the means of inviting Your wrath and displeasure, please protect us and the members of our households. Give men the *Tawfeeq* to grow beards. Let those with long moustaches be given the *Tawfeeq* to trim them. Let those who wear their trousers below their ankles be given the *Tawfeeq* to raise their trousers and expose their ankles. O Allah Ta'ala! All these are the actions of Your Messenger (Sallallahu Alaihi Wasallam). Give us all the *Tawfeeq* of pleasing our beloved Nabi (Sallallahu Alaihi Wasallam), of making Taubah of all our Haraam (unlawful) pleasures. O Allah Ta'ala, make us all Jazb and cure us all of both spiritual and physical illnesses.

O Allah Ta'ala! Grant me a cure from the sickness of diabetes that I suffer from. O Allah Ta'ala, grant all of us that pain of Your Love that You have placed within the bosoms of Your Auliya. Grant us all the Nisbat of the Auiliya-e-Siddiqeen, which is the ultimate level, after which Prophethood begins.

Make us inwardly and outwardly in keeping with Your pleasure. Grant us steadfastness on Your pleasure. O Allah Ta'ala, grant us life with the safety and protection of Imaan (faith), safety and protection of limbs and raise us from this world with safety and protection of Imaan.

Grant us peace, ease and comfort in both the worlds, save us from the smallest forms of trial, tribulation and difficulty. O Allah Ta'ala! Grant us life with peace, health and safety in Your love and let us die with peace, health and safety in Your love and let us die with peace, health and safety among Your lovers.

Let each of us ponder over all our permissible needs and requirements. O Allah Ta'ala, You fulfill all the permissible needs and requirements of our hearts. Fulfill the debts of those who are indebted. Those whose daughters are unmarried, grant them good partners. Those who are married and whose husbands are cruel, make them soft and kind. Make disobedient children obedient to their parents. If parents go to extremes and express excessive anger, make them kind and merciful to their children.

O Allah Ta'ala! You are the Master of both the worlds, O Master of both the worlds, I beg You for myself, for all my friends and acquaintances and for the Muslims of the entire world peace, health and safety in both the worlds.

Dua-2

Through Your mercy, save us all from humiliation. There is no greater difficulty or misfortune in this world than Your displeasure. O Allah Ta'ala! If all the difficulties and problems of the entire world were to be gathered and placed on one side of the scale, then the one with whom You are displeased is in the greatest difficulty and far outweighs the combined trials and tribulations of the entire world.

Therefore, O Allah Ta'ala, we beseech You for Your pleasure and ask of You Jannah. The Apostle of Allah Ta'ala gave precedence to Your pleasure over Jannah.

O Allah Ta'ala, protect our Imaan and intelligence and grant us physical and spiritual health. Those who do not have love for Auliya, grant them the love of Your chosen and accepted servants from the depth of their hearts, through Your mercy. Also, through Your mercy, elevate us all to the ultimate level of Auliya-e-Siddiqeen. Grant us even that which we could not ask of You, and even in excess of what we have asked. Fulfill all our permissible desires.

Dua-3

O Allah Ta'ala! Relieve, from among us, whoever has whatever problem or difficulty, whether someone is ill or visited by some misfortune, be it physical or spiritual. Those who desire to give up sin and become Auliya, however they find themselves unable to free themselves from the binding yoke of Nafs (base desires) and Shaytaan, O Allah Ta'ala! Purify them.

You are the Master, the owner of all treasures of the heavens and the earth and are independent of those very treasures. You have absolutely no need of the treasures, which You have created. Your treasures You have created for the benefit and use of Your servants who are needy to the extreme. "O Allah Ta'ala! Through the Sadaqah of this Ayah, cause Your treasures to rain down upon (Shaikh) Akhtar, upon his children, upon his friends and grant them *Tawfeeq* (divine guidance) to spend in keeping with Your pleasure." Maulana Rumi (Rahmatullah Alaihi) says,

O You who is the transformer of selected earth into gold,
Other earth You have fashioned into man.

You are the possessor of such power that from soil, You create us, You create as You please, either gold or man, with this absolute and subduing power grant us freedom from all our binding debts. Together with sustenance, grant us increase in it, particularly in our old age, because the Dua of Your beloved Nabi (Sallallahu Alaihi Wasallam) is, "O Allah Ta'ala! Increase our sustenance in our old age." From this, we learn that in old age one must ask for sustenance.

O Allah Ta'ala! Grant peace and stability to our counties. Protect us from thieves and hijackers, from all types of misfortune. Grant peace to Pakistan and the entire world. Grant ease and comfort in both the worlds to me, to all of you, and indeed all the Muslims in world. O Allah Ta'ala! Grant Imaan (faith) to all Ahl-e-Kufr (non-believers) and grant Taqwa to the people of Imaan (faith),. To those in any calamity, grant salvation from calamities. O Allah Ta'ala! Those who are disturbed by any difficulty, grant them Your Mercy. Those who are Ahl-e-Mardh (ill), make them Ahl-e-Shifa (well). Bless with Your Mercy the ants in their antholes. Let Your mercy descend on the fishes in the rivers and oceans. Bless us with beneficial rain. Grant guidance to the misguided and include them among the Auilya-e-Siddiqeen. O Allah Ta'ala! Cause Your Tajalliyaat-e-Ijtiba'iya to permeate each word of this Bayaan so that whoever reads it becomes Yours. *Ameen*